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# LIFE OF JESUS

ACCORDING TO

EXTRA-CANONICAL SOURCES

BY

REV. BERNHARD PICK, PH.D.



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## PREFACE.

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THE only apology for bringing a work of this kind before the public is the fact that there exists no such work in the English language. We have a *Codex Apocryphus Novi Testamenti*, by J. C. Thilo (Leipzig, 1832); *Evangelia Apocrypha*, by C. Tischendorf (ibid. 1853). We have the *Apocryphal Gospels*, translated by B. H. Cowper (5th ed., London, 1881); *Apocryphal Gospels, Acts, and Revelations*, by A. Walker (being the 16th volume of the "Ante-Nicene Christian Library," Edinburgh, 1873); the articles *Apokryphen des Neuen Testaments*, by R. Hofmann (in the 2d ed. of Herzog's *Real-Encyclopædie*, and reproduced in the Schaff-Herzog *Encyclopædia*, s. v. "Apocrypha of the New Testament"); and especially the exhaustive article of Lipsius in the second volume of Smith and Wace's *Dictionary Christian of Biography*, s. v. "Gospels Apocryphal," not to speak of German and French translations of the Apocrypha; but we have no book similar to Rudolph Hofmann's *Das Leben Jesu nach den Apokryphen* (Leipzig, 1851). To supply this want we have prepared the present volume after the plan and arrangement of the German work, making the English translations of Cowper and Walker our basis. The matter treated in the following pages is derived—

1. From the so-called *Protevangelium of James*, extending from the birth of the Virgin

Mary to the slaughter of the Innocents at Bethlehem.—Compare Thilo, i., p. 159–273; Tischendorf, pp. 1–49.

2. From the *Evangelium de Nativitate Mariæ*, or the *Gospel of the Nativity of Mary*, extending from the annunciation of the birth of Mary to the birth of Christ.—Comp. Thilo, pp. 317–336; Tischendorf, pp. 106–114.

3. From the *Historia de Nativitate Mariæ et de Infantia Salvatoris*, or the *History of the Nativity of Mary and the Infancy of the Saviour*, also called the *Gospel of Pseudo-Matthew*, extending from the annunciation of the birth of Mary to the flight into Egypt.—Comp. Thilo, pp. 337–400; Tischendorf, pp. 50–105.

4. From the *Historia Josephi fabri Lignarii*, or *History of Joseph the Carpenter*, narrating the history of Joseph till his death.—Comp. Thilo, pp. 1–61; Tischendorf, pp. 115–133.

5. From the *Evangelium Infantiae Servatoris*, or the *Arabic Gospel of the Childhood of the Saviour*, containing all the stories of the childhood from the birth of Jesus till his twelfth year.—Comp. Thilo, pp. 63–131; Tischendorf, pp. 171–202.

6. From the *Evangelium Thomæ*, or the *Gospel of Thomas*, treating of the miracles performed by the child Jesus, beginning with his fifth year, and concluding with his appearance among the doctors in the Temple when twelve years old.—Comp. Thilo, pp. 275–315; Tischendorf, pp. 135–149.

7. From the *Evangelium Nicodemi*, or the *Gospel of Nicodemus*. It consists of two parts: the first, comprising chaps. 1–16, treats of the condemnation, death, burial, and resurrection of Jesus; the second, comprising chaps. 17–28, reports the deeds of Jesus in the under-world.—



Comp. Thilo, pp. 487-795 ; Tischendorf, pp. 203-311.

Besides the matter contained in these seven apocryphal writings, R. Hofmann has incorporated in his work some sections from other sources for the sake of completeness ; as, "Description of the Person of Jesus ;" "The Priesthood of Jesus ;" "Jesus is Baptized by John ;" "The Choice of the Apostles" (together with a list of the seventy disciples: the latter is found in the notes) ; "The Rich Young Man ;" "Correspondence between Abgar and Jesus ;" "Sayings of Christ ;" "Mohammedan Traditions concerning Jesus ;" "Judas Iscariot ;" "Pontius Pilate's Letters to the Emperor Claudius Tiberius." All this matter will also be found in the present work.

The notes at the end of the book contain not only references to the apocryphal writings mentioned above, but also such literary matter as will be of interest to students.

May the present book meet with a kind reception. For true as is the opinion of Bishop Ellicott in the "Cambridge Essays" (1856), that from all alike—from orthodox fathers, from early historians, from popes, from councils, from Romanist divines and Protestant commentators—the same amount of contempt and reprobation has been expended on the apocryphal gospels," yet it is also true what the same author says,— "and yet they live and thrive, and are perhaps now as much and as curiously read as ever."

B. PICK.

ALLEGHENY, PA., November, 1886.





## INTRODUCTION.

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THE narrative of the "Life of Jesus" which is presented in the following pages is mainly drawn from the apocryphal gospels of the New Testament. In giving an account of these gospels we follow the results of Rud. Hofmann, as given in the second edition of Herzog's *Real-Encyklopaedie*. The relation of the apocrypha of the New Testament to the canonical books of the New Testament is essentially different from that of the Old Testament apocrypha to the canonical books of the Old Testament. The Old Testament apocrypha aim simply at a continuation of the sacred history, and pursue this aim in an honest manner, though without divine authority. The apocrypha of the New Testament, on the contrary, purpose directly to substitute spurious sources for genuine. The Church, however, has never recognized them, nor given them a place in the Canon of the New Testament. The great mass of these apocryphal writings is divided into four classes: 1. Apocryphal *Gospels*; 2. Apocryphal *Acts*; 3. Apocryphal *Epistles*, and, 4. Apocryphal *Revelations*.

We are concerned here with the first of these four classes—the *Gospels*. About fifty such gospels are still extant, or at least known to us. Some have come down to us entire, others only in fragments; and of a few we only know the

names. The character of these gospels is thus described by Hofmann: "The method employed in these compositions is always the same, whether the author intended simply to collect and arrange what was floating in the general tradition, or whether he intended to produce a definite dogmatical effect. Rarely he threw himself on his own invention, but generally he elaborated what was only hinted at in the canonical gospels, or transcribed words of Jesus into actions, or described the literal fulfilment of some Jewish expectation concerning the Messiah, or repeated the wonders of the Old Testament, but in a more complete form, etc. The work done, he took care to conceal his own name, and inscribed his book with the name of some apostle or disciple, in order to give it authority." As a rule, therefore, the apocryphal gospels give details regarding those periods of our Lord's life about which the New Testament is wisely silent.

We give now a list of the different gospels, with a brief notice of each of them:

1. The *Protevangelium Jacobi*, ascribed to James, the brother of the Lord, comprising the period from the announcement of the birth of Mary to the massacre of the innocents—21 chapters.

2. *Evangelium Pseudo-Matthæi sive liber de ortu beatæ Mariæ et Infantia Salvatoris*, beginning with the announcement of the birth of Mary, and closing with the youth of Jesus—42 chapters.

3. *Evangelium de Nativitate Mariæ*, containing the history of Mary before the birth of Jesus—10 chapters.

4. *Historia Josephi Fabri Lignarii*, a biography of Joseph the carpenter—32 chapters.

5. *Evangelium Thomæ*, next to (1) the oldest among the apocryphal gospels, and ex-



tant in three recensions—two Greek—and one Latin.

6. *Evangelium Infantiae Arabicum*, comprising the infancy of Jesus—in 55 chapters.

7. *Evangelium Nicodemi*, consisting of two separate works: *Gesta Pilati*, i.e., Acts of Pilate, in three recensions, two in Greek and one in Latin; and *Descensus Christi ad Inferos*, i.e., Christ's descent into Hades, in three recensions, one in Greek and two in Latin.

8. *Epistola Pilati*, a letter from Pilate to the emperor, giving a report of Christ's resurrection.

9. *Epistola Pontii Pilati*, another letter by him, in which he excuses the unjustness of his verdict by the impossibility of resisting the prevailing excitement.

10. *Anaphora Pilati*, a report on the trial, execution, death, and resurrection of Jesus.

11. *Paradosis Pilati*, a report of the examination of Pilate before the emperor, his condemnation and execution.

12. *Mors Pilati*; 13. *Narratio Josephi Arimathiensis*; 14. *Vindicta Salvatoris*, i.e., the Avenging of the Saviour, containing the Legend of Veronica.

Besides the gospels already mentioned, there were circulated about thirty others, of which we have fragments only, or their mere names.

The student who is interested in this kind of literature will do well to study the exhaustive article of Hofmann in Herzog's *Real-Encyclopædie*, s. v. "Apokryphen des Neuen Testaments;" and the article "Gospels Apocryphal," by Lipsius, in the *Dictionary of Christian Biography* (ed. by Smith and Wace).





# THE LIFE OF JESUS.

ACCORDING TO EXTRA-CANONICAL SOURCES.

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## I.

JOSEPH, THE FATHER OF JESUS ACCORDING TO THE  
FLESH.<sup>1</sup>

THERE was a man whose name was Joseph, sprung of a family of Bethlehem, a city of Judah, and the city of David the king. The same being well instructed in knowledge and doctrine, was made a priest in the temple of the Lord. Moreover, he understood the carpenter's trade,<sup>2</sup> and, like all men, married a wife.<sup>3</sup> He also begat sons and daughters—that is to say, four sons and two daughters; and these are their names—Judas, Justus, James, and Simon;<sup>4</sup> the names of the two daughters are Assia and Lydia. At length the wife of Joseph the Just deceased, intent upon divine glory in all her works. Now Joseph, that just man, my father according to the flesh, and the spouse of Mary, my mother, went with his sons to his calling, following the trade of a carpenter.

## II.

THE PARENTS OF MARY.<sup>5</sup>

At the time when Joseph's wife died, Mary was twelve years old. Her father was called Joachim and her mother Anna.<sup>6</sup> Her father's house was of Galilee and the city of Nazareth,

and her mother's race was of Bethlehem. Joachim, of the tribe of Judah, was the shepherd of his sheep, and feared the Lord in simplicity and goodness. He had no care but that of his flocks, with the produce whereof he nourished all who feared God, and offered double offerings in the fear of God to the laborers in doctrine who ministered to him. Therefore, whether of lambs, or sheep, or wool, or any of his goods, of whatever he saw that he possessed, he made three portions: one part he bestowed upon the orphans, widows, and strangers and poor; a second part he gave to them that worshipped God; the third part he reserved for himself and all his house. This, then, he began to do when he was fifteen years of age, and he offered his gifts twofold, saying, "There shall be of my substance for all the people, and for my forgiveness with the Lord as a propitiation for me." Now while he did these things the Lord so multiplied his flocks that there was no man like him in the people of Israel. When he was twenty years old he took Anna, the daughter of Achar, to wife, of his own tribe—that is, of the tribe of Judah, of the stock of David. These persons, dear to God and good to men, passed about twenty years in chaste matrimony at home without producing children; but they vowed that if God perchance should give them offspring, they would yield it to the service of the Lord, for which cause they were wont to frequent the temple of the Lord at every festival in the year.

Now it came to pass that the feast of the dedication drew on; wherefore Joachim also, with some of his kindred, went up to Jerusalem, and when he stood among his other fellow-townsmen with his offerings, the priest, Reuben' by name, came to him and asked him why he, who was childless, could presume to stand among those who had children; for his gifts could not

at all seem worthy to God, seeing that he had judged him unworthy of offspring, when the scripture saith, that every one is accursed who hath not begotten male or female in Israel.<sup>8</sup> He said therefore that he must first be released from this curse by having offspring, and then at length he was to come before the Lord with his offerings. Joachim was very grieved, and went to the genealogy of the twelve tribes of the people, saying, "I will see the genealogy of the twelve tribes of Israel, whether I alone have not produced seed in Israel." And he sought and found that all the righteous had raised up seed in Israel, and he remembered the patriarch Abraham—that at the last day God gave him his son Isaac.

And Joachim was very grieved, and did not show himself to his wife, and did not return home, but went away to his sheep, taking with him the shepherds to the mountains in a far-off land. There he pitched his tent and fasted forty days and forty nights, saying in himself, "I will not go down either for meat or for drink, until the Lord my God shall visit me; and prayer shall be my meat and drink." Thus it happened that Anna, his wife, did hear no message from him for five months, for he would not return home, lest he should be stigmatized with the same reproach by his kinsmen, who were also present, and heard this from the priest.

### III.

#### THE ANNUNCIATION OF MARY.<sup>9</sup>

##### *First Narrative.*

Anna his wife wept in her prayer, and said, 'O Lord God of Israel, most mighty, seeing that thou hast not yet given me sons, why hast thou also taken my husband from me? Behold, for five months already I have not seen my



husband. And I know not where he tarrieth: if I only knew that he was dead, I would perform his funeral ceremonies." And as she wept exceedingly, she went into the garden of her house, prostrating herself in prayer, and poured out her petitions before the Lord. After this she rose from prayer, and as she lifted up her eyes to God, she saw a nest of sparrows in a laurel-tree, and uttered her voice to the Lord with groaning, and said, "O Lord God Almighty, who hast given offspring to every creature, to beasts and cattle, to serpents and fowls and fish, and all rejoice in their offspring, me alone dost thou exclude from the gift of thy bounty. For thou, God, knowest my heart, that from the beginning of my marriage I confess to have made this vow, that if thou, O God, shouldst give me son or daughter, I would offer them to thee in thy holy temple."

And while she said these things, suddenly the angel of the Lord appeared before her face, saying, "Fear not, Anna, for thy offspring is in the purpose of God; for that which shall be born of thee shall be in admiration to all ages unto the end." And when he had said this he vanished from her sight. But she, fearing and trembling because she had seen such a vision and heard such a saying, at length entered her chamber, and threw herself on her bed, as if she were dead. And all day and night she continued in excessive trembling and in prayer. But after this she called her maid-servant to her, and said to her, "Thou seest me deceived in widowhood, and brought into tribulation, and wast thou unwilling to come in to me?" Then she, with a little complaining, answered thus, saying, "If God hath closed thy womb, and taken thy husband from thee, what am I to do for thee?" When Anna heard this, she cried with a loud voice and wept.

At the same time there appeared a certain young man unto Joachim in the mountains where he fed his flocks, and said to him, "Wherefore dost thou not return to thy wife?" and Joachim said, "For twenty years I have had her, and God would not give me children. I therefore, when reproached, went forth with shame from the temple of the Lord. Why should I return to her, when I have been once degraded and greatly despised? Here then will I be with my sheep. And so long as the God of this world will grant me light, I will willingly, by the hands of my servants, bestow their portions upon the poor and orphans, and them that worship God."

And when he had said this, the young man answered him, "I am the angel of God, and have appeared to-day to thy wife, who was weeping and praying, and I have comforted her. Thou shouldst know she hath conceived a daughter by thee, and thou not knowing hast left her. She shall be in the temple of God, and the Holy Spirit shall rest on her; and her blessedness shall be beyond that of all holy women, so that none can say that any hath been like her before her, or shall be after her in this world. Therefore go down from the mountains and return to thy wife, whom thou shalt find pregnant; for God hath raised seed by her, for which give thanks to God, and her seed shall be blessed and she shall be blessed, and shall be constituted mother of eternal benediction."

Then Joachim, adoring the angel, said to him, "If I have found favor before thee, sit a little in my tent and bless thy servant." And the angel said to him, "Do not call thyself servant, but fellow-servant, for we are servants of one Lord. Besides, my food is invisible, and my drink can be seen by no mortal. Therefore thou oughtest not to ask me to enter thy tent;

but if thou wast about to give me anything, offer it for a burnt-offering to the Lord." Then Joachim took an unspotted lamb, and said to the angel, "I should not have dared to offer a burnt-offering to the Lord unless thy command had given me priestly authority to offer it." And the angel said to him, "I should not ask thee to offer, unless I knew the Lord's will." Now when Joachim offered the sacrifice to God, the angel and the perfume of the sacrifice went up to heaven together with the smoke.

Then Joachim cast himself down upon his face, and lay in prayer from the sixth hour of the day until the evening.

Now, when his servants and hirelings saw, and knew not for what cause he lay there, they thought him to be dead, and coming to him, almost raised him from the ground. But when he had told them the vision of the angel, smitten with exceeding fear and wonder, they urged him that without delay he should carry out the vision of the angel, and speedily return to his wife. And when Joachim turned the matter over in his mind, and thought whether he should return or not, it came to pass that he was overcome with sleep, and behold, the angel, which had already appeared to him while awake, appeared to him in sleep, saying, "I am an angel, and am given thee by God as a guardian; go down in confidence, and return to Anna, because the kind acts which thou and thy wife Anna have done are rehearsed in the presence of the Most High; and God will give you such fruit as neither the prophets nor any saint ever had from the beginning, nor shall have." Now when Joachim had awaked from sleep he called all his herdsmen to him, and told them the dream. And they adored the Lord, and said to him, "Take heed not to condemn the sayings of the angel any further. But arise, let us go hence, and



let us return at a slow pace, feeding our flocks."

When they had tarried the space of thirty days on their return, and were now nigh, behold the angel of the Lord appeared to Anna as she stood and prayed, saying to her, "Go to the gate which is called the Golden Gate, and meet thy husband in the way, for to-day he will return to thee." She therefore went out in haste to meet him with her maidens, and praying to the Lord, she stood in the gate a long time waiting for him. When she was growing faint with very long expectation, she raised her eyes and saw Joachim afar off coming with his flocks; and she met him, and hung upon his neck, giving thanks to God, and saying, "I was a widow, and lo, I am not one now; I was barren, and behold, I have already conceived." So then, having worshipped the Lord, they entered the house. When this was heard, great joy was caused to all his neighbors and acquaintances, so that the whole land of Israel was gladdened by this report.

*Second Narrative.*

But when he had been there some time, on a certain day, when he was alone, the angel of the Lord stood by him with a very great light. He being troubled at the sight of him, the angel who appeared to him allayed his fear, saying, "Fear not, Joachim, nor be troubled at the sight of me; for I am an angel of the Lord, sent by him to thee to tell thee that thy prayers are heard, and that thy alms have come up in his sight; for he hath truly seen thy shame, and heard the reproach of barrenness not rightly cast upon thee. For God is the avenger of sin, not of nature; and therefore when he maketh any childless, he doth it for this cause, that he

may the more wonderfully afford relief, and that that which is born may be known not to be of concupiscence, but of the divine gift. For was not Sarah, the first mother of your race, unfruitful till her eightieth year? And yet in the last period of old age she bore Isaac, to whom was promised the blessing of all nations. Rachel also, so pleasant to the Lord and so loved by holy Jacob, was long barren, and yet bore Joseph, not only lord of Egypt, but the deliverer of many nations who were about to perish of hunger. Who among the princes was stronger than Samson or holier than Samuel, and yet both of them had barren mothers. If, then, reason persuadeth thee not by my words, believe in fact that conceptions long delayed, and barren births, are wont to be more wonderful. Therefore, Anna thy wife shall bear thee a daughter, and thou shalt call her name Mary; she shall be, as you have vowed, consecrated to the Lord from her infancy, and shall be filled with the Holy Spirit even from her mother's womb. She shall neither eat nor drink anything impure, nor shall her conversation be among public crowds out of doors, but in the temple of the Lord, that nothing evil may be said or so much as suspected of her. Therefore with advancing age, as she shall be marvellously born of one barren, so she who is incomparably a virgin shall conceive the Son of the Most High, who shall be called Jesus, and, according to the etymology of his name, shall be the Saviour of all nations. And this shall be to thee a sign of what I announce: When thou comest to the Golden Gate at Jerusalem thou shalt have there to meet thee Anna, thy wife, who now being anxious through the delay of thy return, will then rejoice in seeing thee."

This said, the angel departed from him. Then he appeared to Anna his wife, saying, "Fear

not, Anna, nor think it is a phantasm which thou seest. For I am the angel which hath offered your prayers and alms in the sight of God, and am now sent to you to announce that a daughter shall be born to you, who shall be called Mary, and be blessed above all women. She, being full of the grace of the Lord from her very birth, shall remain in the house of her parents three years of her suckling: afterwards being given up to the service of the Lord, she shall not leave the temple till her years of understanding; there, in fine, serving God night and day in fastings and prayers, she shall abstain from everything unclean, she shall never know man; but alone, without example, without spot, without corruption, without intercourse with man, as a virgin shall conceive a son, the handmaid of the Lord, who by grace and name and work shall be the Saviour of the world. Therefore arise, go up to Jerusalem, and when thou comest to the gate which is called Golden, because it is gilded, there for a sign shalt thou meet thy husband, for whose safety and welfare thou art anxious. Therefore, when these things fall out thus, know that what I tell thee will be without doubt and accomplished."

Therefore, according to the precept of the angel, both of them, leaving the places in which they were, went up to Jerusalem, and when they had come to the place indicated by the angelic prediction, there they met together. Then rejoicing at the sight of one another, and certainly sure of the promised offspring, they gave due thanks to the Lord, the caller of the humble. Therefore, having adored the Lord, they returned home, sure of divine promise; and they cheerfully waited.



*Third Narrative.*

Now his wife Anna grieved with double grief, and lamented with a double lamentation, saying, "I will bewail my widowhood, and I will bewail my childless condition." And the great day of the Lord drew nigh, and Judith, her maiden, said, "How long dost thou humble thy soul? Behold, the great day of the Lord is at hand, and it is not lawful for thee to mourn; but take this head-band, which the lady who made it gave to me, and it is not proper for me to put it on, because I am a servant, and it hath a royal character." And Anna said, "Leave me, for I would not do thus; and, The Lord hath greatly humbled me. Perhaps some crafty person gave thee this, and thou hast come to make me partaker in thy sin." And Judith said, "Why shall I curse thee, because the Lord hath closed thy womb, so as not to give thee fruit in Israel."

And Anna was very grieved, and folded up her mourning garments, and anointed her head, and put on her wedding garments, and about the ninth hour went down into her garden to walk, and she saw a laurel-tree, and sat under it, and supplicated the Lord, saying, "O God of our fathers, bless me, and hearken to my prayer, as thou didst bless the womb of Sarah, and gavest her a son, Isaac." And as she looked toward heaven she saw a nest of sparrows in the laurel-tree, and she made a lamentation in herself, saying, "Woe is me: who begat me? and what womb bare me? For I have become a curse before the children of Israel, and I am reproached, and they revile me from the temple of the Lord. Woe is me: what am I like unto? I am not like the fowls of heaven, for even the fowls of heaven are fruitful before thee, O Lord. Woe is me: what am I like unto? I am not

like these waters, for even these waters are fruitful before thee, O Lord. Woe is me: what am I like unto? I am not like this earth, for even the earth produceth its fruits in its season, and blesseth thee, O Lord."

And, behold, an angel of the Lord stood by, saying unto her, "Anna, Anna, the Lord hath heard thy prayer, and thou shalt conceive and bring forth, and thy seed shall be spoken of in all the world. And Anna said, "As the Lord my God liveth, if I bring forth either male or female, I will bring it as a gift to the Lord my God, and it shall minister to him all days of its life."

And, behold, there came two angels, saying unto her, "Behold, Joachim thy husband is coming with his flocks. For an angel of the Lord went down to him, saying, Joachim, Joachim, the Lord God hath heard thy prayer: go down hence; for, behold, thy wife Anna shall conceive."

And Joachim went down, and called his shepherds, saying, "Bring me hither ten she-lambs without spot and blemish, and they shall be for the Lord my God. And bring me twelve tender calves, and they shall be for the priests and the elders; also a hundred goats for all the people." And, behold, Joachim came with the flocks, and Anna stood at the gate, and saw Joachim coming, and she ran and hung upon his neck, saying, "Now I know that the Lord God hath blessed me greatly; for, behold, the widow is no more a widow, and I that am childless shall conceive." And Joachim rested the first day in his house.

## IV.

THE BIRTH OF MARY.<sup>10</sup>

Now on the morrow he offered his gifts, saying in himself, "If the Lord God be propitious to me, he will make the plate on the priest's forehead manifest to me." And Joachim offered his gifts, and observed the plate on the priest's forehead as he went up to the altar of the Lord, and he saw no sin in himself; and Joachim said, "Now I know that the Lord is propitious to me, and hath pardoned all my sins." And he went down from the temple of the Lord justified, and departed to his own house.

And her months were accomplished, and in the ninth month Anna bare a child. And she said to the midwife, "What have I borne?" And she said, "A girl." And Anna said, "This day my soul is magnified;" and she laid it down. And when the days were accomplished, Anna was purified, and she gave the child the breast, and called its name Mary.

## V.

MARY THE CHILD.<sup>11</sup>

And Mary increased in strength from day to day; and when she was six months old her mother set her on the ground, to try if she could stand, and having walked seven steps she came to her lap. And she caught her up, saying, "As the Lord my God liveth, thou shalt not walk upon this earth until I bring thee to the temple of the Lord." And she made a sanctuary in her chamber, and suffered nothing common and unclean to pass by her, and called the undefiled daughters of the Hebrews, and



they led her about. And the child's first birthday came, and Joachim made a great feast, and called the priests, and scribes, and elders, and all the people of Israel. And Joachim brought the child to the priests, and they blessed her, saying, "O God of our fathers, bless this child, and give her a name eternally to be named in all generations!" And all people said, "So be it; so be it. Amen." And he brought her to the high-priests, and they blessed her, saying, "O God Most High, look upon this child, and bless her with a last blessing which hath none to follow it."

And her mother took her up to the sanctuary of her chamber and gave her the breast. And Anna made a song to the Lord God, saying, "I will sing a song to the Lord my God, for he has visited me, and hath removed from me the reproach of my enemies; and the Lord hath given me the fruit of his righteousness, [fruit which is] peculiar and very rich before him. Who shall tell to the children of Reuben that Anna giveth suck?" And she laid it to rest in the chamber of her sanctuary, and went out and served them. And when the supper was ended they went down rejoicing, and glorifying the God of Israel.

And months were added to the child; and the child became two years old, and Joachim said, "Let us conduct her to the temple of the Lord, that we may render the vow which we vowed, lest perchance the Lord refuse us, and our gift become unacceptable." And Anna said, "Let us wait till the third year, that the child may not require its father or mother." And Joachim said, "Let us wait."

## VI.

MARY IS CONDUCTED TO THE TEMPLE OF THE LORD.<sup>12</sup>

When the child was three years old Joachim said, "Call the undefiled daughters of the Hebrews, and let them take a lamp apiece, and let these be burning, that the child may not turn back, and its heart be taken captive from the temple of the Lord." And they did thus. Now there were around the temple, according to the fifteen psalms of degrees, fifteen steps to go up: for since the temple was set upon a mount, the altar of burnt-offering, which was outside, could not be approached except by steps. Upon one of these, therefore, her parents set the child. And while they took off the garments which they had worn on the journey, and arrayed themselves, according to custom, in vesture more gay and clean, the virgin of the Lord went up all the steps in order, without the hand of any one to lead and lift her, so that in this case you might suppose she came nothing short of perfect age. She did not at all look back, nor ask for her parents, as is usual with infancy. When the sacrifice was accomplished the priest received her, and kissed her, and said, "The Lord hath magnified thy name in all generations: with thee at the end of days the Lord will manifest his redemption to the children of Israel." And he set her upon the third step of the altar, and the Lord God bestowed grace upon her, and she danced about on her feet, and all the house of Israel loved her.

Then Anna was filled with the Holy Spirit in the sight of all and said, "The Lord Almighty, God of hosts, being mindful of his word, hath visited his people with a good and holy visitation, to humble the hearts of the nations

who rose up against us, and to convert them to himself. He hath opened his ears to our prayers, he hath banished from us the exultation of all our enemies. She that was barren is made a mother, and hath borne exultation and joy to Israel. Behold, I was set to offer gifts to my Lord, and my enemies could not prevent me. But God hath turned their heart toward me, and he hath given me eternal joy." And the parents went down wondering, and praising the Lord God, because the child did not turn back, and left the virgin with other virgins within the precincts of the temple, to be brought up there.

## VII.

MARY IN THE TEMPLE.<sup>13</sup>

Now the virgin of the Lord, with advancing age, also made progress in virtue, and according to the psalmist, her father and mother left her, but the Lord took her up. Mary was in admiration with all the people of Israel. When she was three years old she walked with so firm a step, spoke so perfectly, and was so assiduous in the praises of God, that all were astonished at her and marvelled; and she was not regarded as a little child, but as an adult of about thirty years, she was so earnest in prayer. And her face was beautiful and splendid to such a degree, that scarcely any one could look upon her countenance.<sup>14</sup> Now she applied herself to wool-work, so that whatever the elder women could not do, she accomplished when set to it in her tender age. And she adopted this rule for herself, that she would continue in prayer from morning until the third hour, from the third to the ninth she would occupy herself at her weaving, and from the ninth again she would apply

herself to prayer. Nor did she retire from prayer until an angel of God appeared to her, from whose hand she received food ; and so she advanced more and better in the work of God. Further, when the elder virgins left off the praises of God, she did not leave off ; so that in God's praises and vigils no one was found before her, nor any more skilled in the wisdom of God's law, more humble in humility, more beautiful in singing, or more perfect in all virtue. Indeed, she was constant, immovable, unalterable, and daily advanced to better things. None saw her angry or heard her reviling. For all her speech was so full of grace, that God might be known to be in her tongue. She was ever diligent in prayer and in searching of the law, and was anxious not to sin by any word against her companions. Moreover, she feared to make any mistake in laughter or by the sound of her lovely voice, lest any insult or pride should show itself against her equals. She blessed the Lord without intermission ; and lest perchance even in her salutations she should cease from God's praise, if any one saluted her, she answered by way of salutation, "Thank God!" From her it first originated that men, when they would salute each other, replied, "Thank God!" With the food which she daily received from the hand of the angel,<sup>10</sup> she refreshed herself alone, but she distributed to the poor the food which she received from the priests. The angels of God were frequently seen to talk with her, and they most diligently obeyed her. If any one that was sick touched her, that same hour he returned home whole. So Mary was like a dove brought up in the temple, and received food from the hand of an angel.



## VIII.

ABIATHAR THE HIGH-PRIEST WISHES MARY TO BECOME  
THE WIFE OF HIS SON.<sup>16</sup>

Then Abiathar the priest offered infinite gifts to the high-priests, that he might receive her for a wife for his son. But Mary forbade them, saying, "It cannot be that I should know man, or man know me." Now the priests and all her kindred said to her, "God is honored in children, and is adored in posterity, as it ever was among the children of Israel." But Mary answered and said to them, "God is honored in chastity, so that it is approved before all things; for before Abel there was none just among men, and he pleased God by offerings, and he was mercilessly slain by him who displeased God. Therefore he received the two crowns of offering and of virginity, because he admitted no pollution in his flesh. Elijah too, when he was in the flesh, was taken up in the flesh, because he preserved his flesh in its virginity. Now, from my infancy I have learned in the temple of God that virginity could be sufficiently dear to God; and therefore, because I can offer what is dear to God, I have decreed to him in my heart that I would not at all know a man."

## IX.

MARY FOURTEEN YEARS OLD.<sup>17</sup>

*First Narrative.*

She came, therefore, to her fourteenth year, and not only could they devise against her no evil, nor anything worthy of blame, but all good men who knew her judged her life and conversation worthy of admiration. Then the chief priest publicly announced that the virgins who were publicly placed in the temple, and had ar-

rived at this time of life, should return home, and seek to be married, according to the custom of the nation and the maturity of their age. But when the others had promptly obeyed this command, Mary alone, the virgin of the Lord, answered that she could not do this, saying that her parents had given her up to the service of the Lord; and that, moreover, she had herself vowed her virginity to the Lord, and would never violate it by any carnal association with man.

Now the chief priest was perplexed in mind, because he did not think the vow should be broken against the scripture which saith, "Vow and pay," nor dared he introduce a custom unusual with the nation: so he gave order that at the impending festival all the chief men of Jerusalem and the neighboring places should attend, with whose counsel he might know what was to be done in so doubtful a matter. When this took place, it pleased them all alike that the Lord should be consulted in this affair. And while they all bowed down in prayer, the chief priest went to consult God, according to custom: nor was there any delay, for in the hearing of all there came a voice from the oracle and the place of the mercy-seat, that, according to the prophecy of Isaiah, inquiry must be made to whom the virgin ought to be commended and espoused. For it is clear that Isaiah saith, "A rod shall go forth from the root of Jesse, and a flower shall arise from his root, and the Spirit of the Lord shall rest upon him—a spirit of wisdom and understanding, a spirit of counsel and might, a spirit of knowledge and piety, and the spirit of the fear of the Lord shall fill him." According to this prophecy, therefore, he foretold that all of the house and family of David who were fit to be married, but not married, should bring their rods to the altar; and he

whose rod after it was brought should produce a flower, while on its top the Spirit of the Lord sat in the form of a dove—he it was to whom the virgin ought to be commended and espoused.

*Second Narrative.*

Now it came to pass, that when she was fourteen years of age, and this gave occasion to the Pharisees to say that according to custom a woman of that age could not remain in the temple of God, a decision of this kind was come to—that a crier should be sent among all the tribes of Israel, (saying) that all should meet on the third day at the temple of the Lord. Now when all the people had met, Abiathar, the high-priest, arose, and ascended to the upper step, so that he could be seen and heard by all the people; and when great silence was made, he said, “Hear me, O children of Israel, and receive my words in your ears. Since your temple was built by Solomon there have been therein virgins, the daughters of kings, and the daughters of prophets, and of high-priests and of priests, and they have been great and admirable. But when they have come to a lawful age they have been given in marriage to husbands, and have followed the course of their precursors, and have pleased God. But by Mary alone a new order of life has been invented, and she promiseth God that she will remain a virgin. Wherefore it seems to me that by our inquiry and the answer of God we should seek to know to whom she ought to be committed to be kept.” Then his saying pleased all the synagogue. And the lot was cast by the priests for the twelve tribes, and the lot fell upon the tribe of Judah. And the priest said, “On the next day, let whoever is without a wife come and bring a rod in his hand.”

*Third Narrative.*

And when Mary became twelve years old, there was held a council of the priests, who said, "Behold, Mary is become twelve years old in the temple of the Lord. What then shall we do with her, lest perchance the sanctuary of the Lord be defiled?" And they said to the high-priest, "Thou hast stood at the altar of the Lord; go in and pray for her, and whatever the Lord shall manifest to thee, that also will we do." And the high-priest entered, taking the breastplate into the holy of holies, and prayed for her. And, behold, the angel of the Lord stood by, saying unto him, "Zacharias, Zacharias, go forth and summon the widowers of the people and let them take a rod apiece, and she shall be the wife of him to whom the Lord shall show a sign." And the criers went out through all the region of Judea round about, and the trumpet of the Lord sounded, and all ran together.

*Fourth Narrative.*

Now when Mary was twelve years old, and the priests saw that the holy virgin, who feared the Lord, was grown up, they talked together, saying, "Let us seek for a just and pious man, to whom Mary may be committed till the time of marriage, lest by remaining in the temple there should happen to her what often happens to women, and we sin on that account, and God be angry with us." Therefore, having forthwith sent out messengers, they called together twelve aged men of the tribe of Judah, and they wrote the names of the twelve tribes of Israel. Now the lot fell upon the pious old man, Joseph the Just.



## X.

MARY IS ESPOUSED TO JOSEPH.<sup>18</sup>*First Narrative.*

It came to pass that Joseph brought a rod along with the younger men. And when they had delivered their rods to the high-priest, he offered sacrifice to the Lord God, and asked of the Lord; and the Lord said to him, "Put the rods of all in God's holy of holies, and there let the rods remain, and bid them come to thee in the morning to receive their rods; and to him from the top of whose rod a dove shall come forth and fly to heaven, and in whose hand the rod, when returned, shall give this sign, Mary shall be delivered to be kept.

Now on the next day, when they all came early, and an offering of incense had been made, the high-priest went into the holy of holies and brought out the rods. And when he had given a rod to each, and a dove had not gone forth from any, the chief priest arrayed himself with twelve bells and a priestly robe, and went into the holy of holies and burned sacrifice and poured out prayer there. And an angel of the Lord appeared, saying, "There is here a very short rod which thou hast counted for nothing, and hast placed it with the rest, but hast not taken it out with the rest: when thou hast taken that out and given to him to whom it belongs, there shall appear in it the sign which I have spoken to thee of." It was the rod of Joseph; and because he was old he was, as it were, discarded, as though he could not receive it, but neither would he himself ask for his rod. And when he stood, humble and the last, the chief priest with a loud voice cried to him, saying, "Come, Joseph, and receive thy rod, because thou art waited for." And Joseph came fear-

ing, because the high-priest called him with so very loud a voice. But straightway as he stretched out his hand to receive his rod, immediately a dove went forth from its top, whiter than snow and most beautiful, and fluttering a long time among the pinnacles of the temple, at last it flew toward the heavens. Then all the people congratulated the old man, saying, "Thou art become blessed in thy old age, father Joseph, in that God hath shown thee fit to receive Mary."

And when the priests had said to him, "Take her, for out of all the tribe of Judah thou alone art elected by God," Joseph began to worship them with modesty, saying, "I am old and have sons, and why do ye deliver to me this little child, whose age is less even than that of my grandchildren?" Then Abiathar the chief priest said to him, "Remember, Joseph, how Datham and Abiram and Korah perished because they contemned the will of God. So will it happen to thee if thou contemnest what is commanded by God." Joseph answered him, "I do not condemn the will of God, indeed; but I will be her keeper until I know this by the will of God—which of my sons can have her to wife. Let there be given her certain virgins of her companions for a solace, with whom she may meanwhile abide." Abiathar the chief priest answered, saying, "Five virgins shall be given, indeed, for her solace, until the day appointed cometh in which thou shalt take her, for she cannot be joined to another in matrimony."

Then Joseph took Mary with five other virgins, who were to be with her in the house of Joseph. Now these virgins were Rebecca, Zipporah, Susanna, Abigea, and Cael, to whom there was given by the chief priest silk and blue, and fine linen, and scarlet, and purple, and flax. And they cast lots among themselves

what each virgin should do, and it fell out that Mary received the purple for the veil of the temple of the Lord. When she had received it, the virgin said, "Since thou art the last, and humble, and less than all, thou hast desired to receive and obtain the purple." And saying this, as though in a vexatious speech, they began to call her the queen of virgins. Therefore, while they did thus among themselves, an angel of the Lord appeared among them, saying unto them, "That saying shall not be uttered for vexing, but prophesied for a most true prophecy." Therefore, being terrified at the presence of the angel and at his words, they asked her to pardon them and pray for them.

*Second Narrative.*

Now Joseph cast down his axe and went out to meet them. And having assembled, they went away to the high-priest, taking the rods; and he received the rods of all, and entered the holy place and prayed; and when he had finished praying, he took the rods, and went out and delivered them to them, and there was no sign among them. But Joseph received the last rod, and, behold, a dove went out of the rod, and flew upon the head of Joseph. And the priest said to Joseph, "Thou hast been allotted to receive the virgin of the Lord to keep with thyself." And Joseph refused, saying, "I have sons, and I am old, and she is a girl: let me not become ridiculous to the children of Israel." And the priest said to Joseph, "Fear the Lord thy God, and remember what God did to Dathan and Abiram, and Korah, how the earth opened, and they were swallowed up because of their gainsaying. And now fear, Joseph, lest this should happen in thy house." And Joseph feared, and took her to keep with himself. And Joseph said unto Mary, "Behold, I have received

thee from the temple of the Lord ; and now I leave thee in my house, and go to build my buildings, and will come to thee. The Lord will protect thee."

And there was a council of the priests, who said, " Let us make a curtain for the temple of the Lord." And the priest said, " Call me undefiled virgins of the house of David." And the servants went and sought and found six virgins. And the priest recollected the girl Mary, that she was of the tribe of David, and was uncorrupt before God. And the servants went and brought her. And they led them into the temple of the Lord, and the priest said, " Cast me lots, who shall spin the gold, and green, and fine linen, and silk, and blue, and scarlet, and true purple." And the true purple and the scarlet fell to the lot of Mary, and she took it, and went away to her home and spun it.

*Third Narrative.*

Now among others was Joseph, an aged man of the house and family of David, but when all of them brought their rods in order, he alone withdrew his. Therefore, when nothing appeared agreeable to the divine voice, the chief priest thought that God should be consulted again, and he answered that of those who were designated, he alone to whom he must espouse the virgin had not brought his rod. Joseph therefore was betrayed ; for when he brought his rod, and a dove came from heaven and sat on the top of it, it was plainly apparent to all that the virgin was to be espoused to him. When, therefore, the betrothal had been celebrated in the wonted manner, he retired to the city of Bethlehem to set his house in order, and to procure what was required by his marriage. But Mary, the virgin of the Lord, with seven other virgins of like age, and brought up with



her, which she had received from the priest, returned to the house of her parents in Galilee.

## XI.

### THE ANNUNCIATION TO MARY.<sup>19</sup>

#### *First Narrative.*

Now in those days, namely, at the time when he first came into Galilee, the angel of the Lord was sent to her from God, and made known to her the Lord's conception, and explained to her the method or order of the conception. At last, having entered unto her, he filled the chamber where she was with an immense light, and saluting her most courteously, he said, "Hail Mary! most agreeable virgin of the Lord! Virgin full of grace, the Lord be with thee: blessed art thou before all women; blessed art thou before all men hitherto born."

But the virgin, who already well knew the countenances of angels, and was not unused to heavenly light, was neither terrified by the angelic vision nor stupefied by the greatness of the light, but was troubled at his word alone; and began to think what that salutation, so unwonted, could be, or what it portended, or what end it would have. But the angel, divinely inspired, counteracting this thought, said, "Fear not, Mary, as though I meant something contrary to thy chastity by this salutation; for thou hast found grace with the Lord, because thou hast chosen chastity: therefore thou shalt conceive without sin, as a virgin, and shalt bear a son. He shall be great, for he shall rule from sea to sea, and from the river to the ends of the world; and he shall be called the Son of the Most High, for he who is born humble on earth reigneth exalted in heaven; and the Lord God shall give to him the seat of his father David,

and he shall reign in the house of Jacob for ever; since he is himself King of kings and Lord of lords, and his throne for ever and ever!"

The virgin, not incredulous at these words of the angel, but only wishing to know, answered, "How can this be? For since according to my vow I never knew man, how can I bring forth without human seed? To this the angel replied, "Think not, Mary, that thou wilt conceive in human manner; for without intercourse with man, as a virgin, thou shalt conceive, as a virgin thou shalt bring forth, as a virgin thou shalt nourish: for the Holy Spirit shall come upon thee, and the virtue of the Most High shall overshadow thee contrary to all fire of concupiscence; therefore what is born of thee will be alone holy, because alone conceived and born without sin, and shall be called the Son of God." Then Mary, with outspread hands and eyes lifted up to heaven, said, "Behold the handmaid of the Lord, for I am unworthy of the name of lady: let it be unto me according to thy word."

*Second Narrative.*

"Hail, thou that art highly favored, the Lord is with thee: blessed art thou among women." And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, "Fear not, Mary, for thou hast found favor with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest, and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end." Then said Mary unto the angel, "How shall this be, seeing I know not a

man?" And the angel answered and said unto her, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God." And Mary said, "Behold the handmaid of the Lord: be it unto me according to thy word."

*Third Narrative.*

And she took the water-pot, and went out to draw water; and, behold, a voice, saying, "Hail, thou favored one! the Lord is with thee: blessed art thou among women." And she looked about right and left, to see whence this voice came. And becoming afraid, she went away to her home and set down the water-pot, and taking the purple she sat on her seat and spun it. And, behold, an angel of the Lord stood before her, saying, "Fear not, Mary, for thou hast found favor before the Lord, and thou shalt conceive from his word." And when she heard she disputed in herself, saying, "Shall I conceive from the Lord, the living God, and bear as every woman beareth?" And the angel said, "Not so, Mary; for the power of the Lord will overshadow thee: wherefore that holy thing which is born of thee shall be called the Son of the Most High; and thou shalt call his name Jesus, for he shall save his people from their sins." And Mary said, "Behold, the servant of the Lord is before him: be it unto me according to thy word."

*Fourth Narrative.*

Now on the second day, while Mary stood near the fountain to fill her pitcher, the angel of the Lord appeared unto her, saying, "Blessed art thou, Mary, for in thy womb thou hast prepared a habitation for the Lord. Behold, light from heaven shall come and dwell in thee, and

through thee shall shine in all the world." Again on the third day, while she wrought the purple with her fingers, there came in to her a young man whose beauty could not be told. When Mary saw him she feared and trembled. And he said to her, "Fear not, Mary: thou hast found favor with God; behold, thou shalt conceive in thy womb, and bear the king who filleth not only earth, but also heaven, and reigns for ever and ever."

## XII.

### MARY AND ELIZABETH.<sup>20</sup>

And she wrought the purple and the scarlet, and took it to the priest. And the priest blessed her, and said, "Mary, the Lord God hath magnified thy name, and thou shalt be blessed in all the generations of the earth." And Mary was glad, and went away to Elizabeth, her kinswoman, and she knocked at the door; and when Elizabeth heard, she threw down the scarlet, and ran to the door and opened it; and seeing Mary, she blessed her, and said, "Whence is this to me, that the mother of my Lord should come to me? for, behold, that which is within me leaped and blessed thee." And Mary was unaware of the mysteries which Gabriel the angel told her, and she looked up to heaven, and said, "Who am I, Lord, that all the generations of the earth shall bless me?" And she spent three months with Elizabeth. And day by day her condition became more manifest; and being afraid, Mary went to her house, and hid herself from the children of Israel.

## XIII.

### THE RETURN OF JOSEPH.<sup>21</sup>

While these things were doing, Joseph was busy at work in making tabernacles in the



maritime regions, and intending to take as wife the virgin who was espoused to him, he returned to his home; for three months had now elapsed, and the fourth approached, from the time when she had been espoused to him. Meanwhile her pregnancy began gradually to show itself, and it could not be hidden from Joseph; for entering freely to the virgin in the manner of a spouse, and talking familiarly with her, he perceived her to be with child. Wherefore, being in a great strait, he trembled, and cried, saying, "Lord God, receive my spirit; for it is better for me to die than longer to live." The virgins who were with Mary said to him, "What sayest thou? We know that man hath not touched her: we are witnesses that virginity and integrity remain in her. We have kept ward over her: she hath ever continued in prayer with us; the angels of God daily talk with her; daily hath she received food from the hand of the Lord. We know not how it can be that any sin should be in her. For if thou wishest us to reveal to thee our surmise, no one hath made her pregnant but the angel of the Lord."

Joseph said, "Why do you mislead me to believe you that an angel of the Lord hath made her pregnant? For it may be that some one hath feigned himself an angel of the Lord, and deceived her." And saying these things he wept, and said, "With what face shall I look to the temple of the Lord, or with what face shall I see the priests of God? With what face shall I look at the Lord my God? and what shall I entreat concerning this damsel? for I received her a virgin from the temple of the Lord, and have not kept her. Who hath circumvented me? Who hath done this evil in my house, and defiled the virgin? Is not the history of Adam repeated in me? for just as Adam was at the

hour of his thanksgiving, and the serpent came and found Eve alone, and deceived her, so also hath it befallen me." And Joseph arose from his sackcloth, and called Mary, and said to her, "Thou that hast been cared for by God, why hast thou humbled thy soul, that thou wast brought up in the holy of holies, and received food at the hand of an angel?" And she wept bitterly, saying, "I am pure, and know no man." And Joseph said to her, "Whence then is it that thou art pregnant?" and she said, "As the Lord my God liveth, I know not whence it is come to me."

And Joseph was greatly afraid, and separated from her, and reasoned what he should do with her. And Joseph said, "If I hide her faults, I find myself fighting with the law of the Lord; and if I expose her to the children of Israel, I fear lest that which is in her is angelic, and I shall be found betraying innocent blood to the sentence of death. What then shall I do with her? I will secretly divorce her from me."

And while he thought to rise and hide himself, and to dwell in secret, behold, the same night an angel of the Lord appeared to him in sleep, saying, "Joseph, son of David, fear not: that is, cherish no suspicion of unchastity against the virgin, nor think anything bad, nor fear to take her to wife; for that which she hath conceived, and so vexeth thy mind, is not the work of man, but of the Holy Spirit. For she alone of all, as a virgin, shall bear the Son of God, and thou shalt call his name Jesus, that is, a Saviour; for he shall save his people from their sins. He it is who shall govern all nations with an iron sceptre." And Joseph, rising from sleep, gave thanks to God, and spoke to Mary and the virgins who were with her, and told his vision. And he was comforted concerning Mary, saying, "I have sinned in that I had

some suspicion of thee." And Joseph did as the angel of the Lord said to him; and Mary continued with him.

## XIV.

JOSEPH AND MARY BEFORE THE HIGH-PRIEST.<sup>22</sup>

And Annas the scribe came to him, and said, "Why hast thou not appeared in our council?" And Joseph said, "Because I was wearied with the journey, and rested the first day. And he turned and saw Mary pregnant." And he went running to the priest, and said to him, "Joseph, whom thou hast attested, has greatly transgressed." And the priest said, "What is this?" And he said, "The virgin which he received from the temple of the Lord, her he hath defiled, and hath hidden his marriage, and not made it known to the children of Israel." And the priest answered and said, "Hath Joseph done this?" And Annas the scribe said, "Send servants, and thou shalt find the virgin pregnant." And the servants departed, and found as he said; and they brought her away along with Joseph to the place of judgment. And the priest said, "Mary, why hast thou done this? and wherefore hast thou humbled thy soul, and hidden thyself from the Lord thy God: thou that wast brought up in the holy of holies, and didst receive food at the hand of an angel, and didst hear hymns, and didst dance before him—why hast thou done this?" And she wept bitterly, saying, "As the Lord my God liveth, I am pure before him, and I know not a man." And the priest said to Joseph, "What is this that thou hast done? Why hast thou wronged her who is such and so eminent a virgin, whom as a dove the angels of God nourished in the temple; who would never see nor have a husband, and who had the best learning

in the law of God? If thou hadst not done violence to her, she had still remained in her virginity." And Joseph said, "As the Lord liveth, I am pure in regard to her." And Abiathar, the chief priest, said, "Bear not false witness, but say the truth. Thou hast hidden her marriage, and not made it known to the children of Israel, and hast not bowed thine head under the strong hand, that thy seed might be blessed." And Joseph was silent. And the priest said, "Restore the virgin which thou receivedst from the temple of the Lord." And Joseph wept very much. And the priest said, "I will cause thee to drink the water of the Lord's reproof, and it shall manifest thy sins before thine eyes."

Then there gathered together a multitude of people which could not be numbered. Joseph was called to the altar, and there was given to him the water of the Lord's drinking, which when anybody who told a lie had tasted, he went round the altar seven times, and God gave a certain sign in his face. When, therefore, Joseph had drunk it without fear, and had gone round the altar seven times, no sign of sin appeared in him. Then all the priests and attendants and people justified him, saying, "Thou art become blessed, because no guilt is found in thee."

And they called Mary and said to her, "And what excuse canst thou have? Or what greater sign will appear in thee than this, that thy pregnancy betrayeth thee? This only we ask of thee, since Joseph is pure concerning thee, that thou shouldst confess who it is that deceived thee. For it is better that thy confession should expose thee, than that the anger of God should make thee manifest among the people by giving a sign in thy face." Then Mary confidently and intrepidly said, "If there is any pollution in me, or any sin, or any lust or



immodesty, let the Lord reveal me in the sight of all peoples, that I may be an example for the correction of all." Having said this, she approached the altar of the Lord with confidence, and drank the water for drinking, and went round the altar seven times, and there was found no spot in her.

And when all the people were beside themselves with amazement, seeing her pregnancy and that no sign appeared in her face, the people began, with varied talk together, to be troubled. Some said she was holy and spotless, but others that she was bad and defiled. And the priest said, "If the Lord God hath not manifested your sins, neither do I judge you;" and he released them. Then Mary, seeing she was held in suspicion of the people, and did not seem to them to be entirely cleared, said with a loud voice in the hearing of all, "As the Lord Adonai liveth, the Lord of hosts in whose presence I stand, I have never known man; but I am known by Him to whom from my infancy I have devoted my mind. And I made this vow to my God in my infancy, that with Him who created me I would abide in integrity, wherein I trust to live to him alone, and serve him alone: and as long as I live in him I shall abide without defilement."

Then they all began to kiss her feet, and to embrace her knees, praying her to pardon their evil suspicions. And the people and priests and all the virgins led her with exultation and great joy to her house, crying out and saying, "The name of the Lord be blessed for ever, for he hath manifested thy holiness to all his people Israel."

## XV.

THE JOURNEY TO BETHLEHEM.<sup>23</sup>

Now in the 309th year of the era of Alexander, Augustus decreed that all the world was to be registered, every man in his own native place. This registration was made by Cyrinus, the president of Syria. It was needful, therefore, that Joseph should be registered with the blessed Mary in Bethlehem, because thence came Joseph and Mary of the tribe of Judah, and of the house and family of David. And Joseph said, "I will enroll my children; but what shall I do with this damsel? How shall I enroll her? As my wife? I am ashamed to do it. As my daughter? But all the children of Israel know that she is not my daughter. The day of the Lord will make plain how the Lord willeth it."

And he saddled the ass, and set her upon it, and his son led it, and Joseph followed. And they came within three miles. And Joseph turned and saw her sad, and he said in himself, "Perhaps her burden troubleth her." And Joseph turned again, and saw her laughing; and he said to her, "Mary, what aileth thee? because I see thy face at one time laughing, and at another time sad." And Mary said him, "I see two peoples with my eyes, one weeping and lamenting, and one rejoicing and exulting." And Joseph answered her, "Sit on thy beast, and do not speak superfluous words."

Then there appeared before them a certain beautiful youth, clothed in white array, and he said to Joseph, "Why dost thou call superfluous the words concerning the two peoples of whom Mary hath spoken? For she saw the people of the Jews weeping, who have departed from their God, and the people of the Gentiles rejoicing, who have now approached and are made

nigh to the Lord, as He promised our fathers Abraham, Isaac, and Jacob ; for the time is come that in the seed of Abraham a blessing should be bestowed on all nations."

## XVI.

THE BIRTH OF JESUS IN THE CAVE BEFORE BETHLEHEM.<sup>24</sup>

And they came in the midst of the way, and Mary said to Joseph, "Take me down from the ass, for my burden urgeth me to be delivered." And he took her down from the ass, and said to her, "Whither shall I take thee? for the place is desolate." And he found a cave, very nigh to the sepulchre of Rachel, the wife of Jacob the patriarch, and mother of Joseph and Benjamin. In this cave there was never any light, but darkness, because it could not receive the light of day, and the sun was setting. He took her in, and set his sons by her, and he went out and sought a midwife in the country of Bethlehem. And when Mary had entered the cave, it began to become light with all brightness, as if it had been the sixth hour of the day ; divine light so illuminated the cave, that light did not fail there by day or night, as long as Mary was there. And there she brought forth a male child, whom angels instantly surrounded at his birth, and whom, when born, they adored, saying, "Glory to God on high, and on earth peace to men of good will."

Meanwhile Joseph had gone to seek a midwife. And when looking up into the air, he saw the air violently agitated, and when looking up at the pole of heaven, he saw it stationary, and the fowls of heaven still ; and when looking at the earth he saw a vessel lying and workmen reclining by it, and their hands in the vessel, and those who handled did not handle it, and those

who took did not lift, and those who presented it to their mouth did not present it, but the faces of all were looking up; and he saw the sheep scattered, and the sheep stood, and the shepherd lifted up his hand to strike them, and his hand remained up; and he looked at the stream of the river, and he saw that the mouths of the kids were down, and not drinking; and everything which was being impelled forward was intercepted in its course. While, therefore, he was thus occupied, he saw an old woman, a Hebrew, who came from Jerusalem, and he said, "Ho! blessed one, come hither and enter this cave wherein is a woman nigh to childbirth." And she said to him, "O man, whither art thou going?" And he said, "I am seeking a midwife." And she answered and said to him, "Art thou of Israel?" And he said to her, "Yea." And she said, "And who is it that bringeth forth in the cave?" And he said, "She is espoused to me." And she said to him, "Is she not thy wife?" And he said to her, "It is Mary who was brought up in the temple of the Lord, and she was allotted to me to wife, and she is not my wife, but hath conceived by the Holy Spirit." And the midwife said to him, "Is this true?" And Joseph said to her, "Come and see."

And the midwife went with him. And they stood in the place where the cave was, and behold, a bright cloud overshadowed the cave. And the midwife said, "My soul is magnified to-day, because my eyes have seen strange things; for salvation is born to Israel." And suddenly the cloud withdrew from the cave, and there appeared a great light in the cave, so that the eyes could not bear it. And Joseph entered the cave and said to Mary, "I have brought thee Zelomi and Salome the midwives, who stand without before the door of the cave, not daring



to enter here for the too great splendor." And Mary smiled at hearing this. And Joseph said to her, "Do not smile, but be cautious, that they may visit thee, lest perchance thou shouldst require medicine." Then she had them enter unto her. And gradually that light withdrew, until the babe was seen, wrapped in swaddling-bands and suckling at the breast of its mother, and laid in a manger. And when Zelomi had come in, she said to Mary, "Art thou the mother of this child?" And Mary said, "Yea." And she said to Mary, "Allow me to touch thee." And when Mary had assented, she said, "Thou art not like the daughters of Eve; O Lord, great Lord, have mercy! Never hath it been heard, or suspected, that the breasts of any woman should be full of milk, and the child born show its mother to be a virgin. But as there is no defilement of blood on the child, there is no pain in the mother. A virgin hath conceived, a virgin hath borne, and a virgin she hath continued." And Mary said, "As none among children is equal to my Son, so his mother hath no equal among women."

And the midwife went out of the cave, and Salome met her; and she said to her, "Salome, Salome, I have a novel sight to tell thee: A virgin hath brought forth, which is not in accordance with the course of nature." And Salome said, "As the Lord my God liveth, except I put out my hand and examine her, I will not believe that a virgin hath brought forth." And Salome went in, and said to Mary, "Suffer me to touch thee, and to prove whether Zelomi hath said the truth; for there is no small contest about thee." And when Mary had consented to be touched by her, Salome put out her hand. But when she withdrew her hand from touching her, her hand dried up, and through excessive pain she began to weep violently and to be

distressed, crying and saying, "Woe to my wickedness and unbelief, for I have tempted the living God; and lo, my hand is on fire, and falls away from me." And she bowed her knees to the Lord, saying, "O God of my fathers, remember me that I am of the seed of Abraham and Isaac and Jacob. Make me not an example to the children of Israel, but restore me. Lord God, thou knowest that I have always feared thee, and have healed all the poor without reward; of the widow and orphan I have taken nothing, and I have not permitted the needy to go from me empty. And lo, I am made wretched because of my unbelief, for without cause I wished to test thy virgin." And, behold, an angel of the Lord stood by, saying to her, "Salome, Salome, the Lord hath heard thee. Approach the infant and adore him, and touch him with thy hand, and he shall deliver thee; for he is the Saviour of the world and of all who hope in him." And she straightway approached the infant, and, adoring him, touched the border of the cloths in which the infant was wrapped, and immediately her hand was healed. And going forth she began to cry out, saying what great things she had seen and suffered, and how she had been healed, so that through her preaching many believed.

Then came shepherds; and when they had kindled a fire and enjoyed themselves a little, heavenly hosts appeared to them, praising and celebrating God Most High, and saying that the Saviour of all was born, which is Christ the Lord, by whom the salvation of Israel will be restored. And as the shepherds did the same, the cave at that time was made like the temple of the world above, for celestial and terrestrial mouths glorified and magnified God for the nativity of the Lord Christ. Now when the old Hebrew woman saw those miracles displayed,

she gave thanks to God, saying, "I give thanks unto thee, O God, the God of Israel, because mine eyes have seen the nativity of the Saviour of the world." Moreover, from evening until morning, a great star shone above the cave, and one so great had never been seen from the beginning of the world. And prophets who were in Jerusalem said that this star indicated the nativity of Christ, who should restore the promise, not only to Israel, but to all nations.

## XVII.

CHRIST IS CIRCUMCISED AND PRESENTED IN THE  
TEMPLE.<sup>25</sup>

Now on the third day after the nativity, the most blessed Mary went out of the cave, and, entering a stable, put her child in a manger, and the ox and ass adored him. Then was fulfilled that which was spoken by Isaiah<sup>26</sup> the prophet, who said, "The ox hath known his owner, and the ass his master's crib." The very animals, therefore, ox and ass, having him between them, incessantly adored him. Then was fulfilled that which was spoken by Habakkuk the prophet,<sup>27</sup> who said, "Between two animals thou art known." In the same place Joseph tarried with Mary three days. Now on the sixth day they entered Bethlehem. And when the time for circumcision came, that is the eighth day, the child was to be circumcised according to the law, they circumcised him and his name was called Jesus; and the old Hebrew woman took the foreskin (but others say she took the umbilical cord), and laid it up in a vase of old oil of spikenard. Now she had a son who was a perfumer, to whom she committed it, saying, "Take care not to sell this vase of ointment of spikenard, even if three hundred dinars should be offered thee for it."

And this is the vase which Mary, the sinner, bought, and poured upon the head and feet of our Lord Jesus Christ, and then wiped them with the hair of her head.

Ten days after they took him to Jerusalem, and on the fortieth day from his birth they brought him to the temple, and set him before the Lord and offered sacrifices for him, as is commanded in the law of Moses: "Every male that openeth the womb shall be called holy to God."

Now there was in the temple a certain man of God, perfect and just, whose name was Simeon,<sup>28</sup> a hundred and twelve years old. This man had received an answer from the Lord that he should not taste death unless he saw Christ, the Son of God, living in the flesh. And Simeon saw him shining as a pillar of light, when Mary his virgin mother, rejoicing in him, carried him in her arms; but angels surrounded him as a circle, praising him, as body-guards standing about a king.

Then Simeon cried out with a loud voice, saying, "God hath visited his people, and the Lord hath fulfilled his promise." And he came in haste to Mary, adored the child, and after this he took him into his cloak, and, kissing his feet, said, "Now, Lord, thou sendest away thy servant in peace, according to thy word, because mine eyes have seen thy salvation, which thou hast prepared before the face of all peoples, a light to all nations and a glory to thy people Israel."

There was also in the temple of the Lord, Anna a prophetess, daughter of Phanuel, of the tribe of Asher, who had lived with her husband seven years from her virginity; and she had been a widow now for eighty-four years, and had never departed from the temple of the Lord, spending her time in fastings and pray-



ers. She also likewise adored the infant, saying, "In him is the redemption of the world."<sup>29</sup>

## XVIII.

THE VISIT OF THE MAGI.<sup>30</sup>

Now when two days were past, Magi came from the east to Jerusalem as Zerdusht [or Zoroaster] had predicted, bringing large gifts. And they earnestly asked the Jews, saying, "Where is the king who is born to you? for we have seen his star in the east, and have come to adore him." And this report came to King Herod, and so terrified him that he assembled the scribes and Pharisees and doctors of the people, inquiring of them where the prophets had foretold that Christ should be born. And they said to him, "In Bethlehem of Judah. For it is written, And thou, Bethlehem, the land of Judah, art not the least among the princes of Judah, for out of thee shall come forth the ruler who shall rule my people Israel." Then Herod the king called the Magi to himself, and diligently inquired of them what sign they did see of the king that is born. And the Magi said, "We saw a very great star shining among these stars and dazzling them, so that the stars were not seen. And thus we knew that a king was born unto Israel, and came to worship him." Then sending them to Bethlehem, he said, "Go and ask diligently about the child, and when you have found him, report it to me, that I too may come and adore him."

And the Magi departed. And behold, the star which they saw in the east was going before them, until they came where the child was. And when they saw the star the Magi rejoiced with great joy, and entered into the house and found the infant Jesus sitting in the lap of his mother. Then they opened their

treasures and bestowed large presents upon Mary and Joseph; but to the infant himself each offered a single piece of gold; in like manner one offered gold, another frankincense, and a third myrrh.<sup>31</sup> Then Mary took one of his swaddling-bands and gave it them for a little reward, and they received it from her with great honor. But when they would have returned to King Herod, they were warned in a dream not to return to Herod, and they went to their country by another way. At the same hour there appeared unto them an angel in the form of the star which had been the guide of their way before; and following the leading of its light they departed, until they reached their own country.

And there came to them the kings and their princes, asking what they had seen or done, how they had gone and returned, what they had brought with them. And they showed them a swaddling-band, which Mary had given them; wherefore they celebrated a festival, and kindled fire according to their custom, and worshipped it, and cast the swaddling-band into it, and the fire seized it and absorbed it into itself. But when the fire went out, they drew forth the swaddling-band just as it was at first, as if the fire had not touched it. Therefore they began to kiss it, and to place it on their heads and eyes, saying, "Verily this is undoubted truth; it is indeed a great thing that the fire could not burn or destroy it." They took it thence, and with the greatest honor deposited it among their treasures.

## XIX.

HEROD SLAYETH THE CHILDREN—JOHN IS SAVED—AND  
THE DEATH OF ZACHARIAS.<sup>31</sup>

Now when Herod saw that he was mocked by the Magi, his heart was puffed up, and he

sent all ways, wishing to catch and kill them. But when he found them not at all, he sent anew to Bethlehem and all its borders, and slew all the male children, whom he found, from two years old and under, according to the time which he had inquired of the Magi. And Elisabeth took John, and went up into the hill-country, and looked for somewhere to hide him; and there was no place of concealment. And Elisabeth groaned and said with a loud voice, "Mount, mount, receive a mother with her child." And suddenly the mountain was divided and received her. And light shone through to them; for the angel of the Lord was with them, preserving them.

And Herod sought after John, and sent his servants to Zacharias, saying, "Where hast thou hidden thy son?" And he answered and said to them, "I am the minister of God, and I am busied with the temple of the Lord; I know not where my son is." And the servants went away and reported to Herod all these things; and Herod was angry and sent to him again, saying, "Tell the truth; where is thy son? for thou knowest that thy blood is under my hand." And Zacharias said, "I am a witness for God, if thou dost shed my blood, for the Lord will receive my spirit, for thou sheddest innocent blood in the porch of the Lord's temple."

And about daybreak Zacharias was slain; and the children of Israel knew not that he was slain. But at the hour of greeting, the priests went, and the blessing of Zacharias did not meet them according to custom. And the priests stood waiting for Zacharias, to greet him with prayer, and to glorify the Most High. And when he tarried they were all afraid; but one of them ventured and went in, and perceived near the altar blood congealed, and a voice saying, "Zacharias is murdered, and his

blood shall not be wiped out until his avenger cometh." And when he heard the word he was afraid, and went out and told the priests; and they ventured and went in, and saw what had occurred. And the wainscotings of the temple shrieked out, and were cleft from top to bottom. And they found not his body, but found his blood turned into stone. And they were afraid and went out, and told the people that Zacharias was murdered. And all the tribes of the people heard, and mourned for him, and lamented three days and three nights. And after the three days the priests took counsel to appoint some one instead of him. And the lot fell upon Simeon; for he it was who was admonished by the Holy Spirit that he should not see death until he saw the Christ in the flesh.

## XX.

### THE FLIGHT INTO EGYPT—WILD BEASTS ADORE JESUS."

Now one day before Herod sent assassins, saying unto them, "Slay the infants," Joseph was warned in a dream by an angel of the Lord, which said to him, "Take up Mary and the infant, and go into Egypt by way of the desert." Therefore he arose at cock-crowing and departed. And when they had come to a certain cave and wished to rest in it, Mary came down from the beast, and sat and held the child Jesus in her lap. Now there were with Joseph three youths, and with Mary, a certain damsel, who went on their way at the same time; for Salome also had added herself to them as the companion of their journey. And behold there suddenly came out of the cave many dragons, seeing which the youths cried out through excessive fear. Then Jesus, descending from his mother's lap, stood on his feet

before the dragons, and they adored Jesus and then departed from them. Then was fulfilled that which was spoken by David the prophet, saying, "Praise the Lord from the earth, ye dragons, and all deeps" (Ps. cxlviii. 7). And the little infant Jesus, walking before them, commanded them to hurt no man. But Mary and Joseph feared greatly lest perchance the little infant should be injured by the dragons. And Jesus said to them, "Fear not, nor consider me because I am a little infant, for I was, and am ever, perfect; it must needs be that all the wild beasts of the woods should grow tame before me."

In like manner lions and leopards adored him, and kept company with them in the desert; whithersoever Joseph and Mary went, they went before them, showing the way, and bowing their heads; and showing subjection by wagging their tails, they adored him with great reverence.

Now when Mary saw lions and leopards and various kinds of wild beasts roaming round them, she was at first exceedingly afraid; and Jesus with a glad countenance, looking into her face, said, "Fear not, mother; because they come not for thy hurt, but they hasten to come for thy service and mine." By these sayings he removed fear from her heart. Now the lions walked along with them, and with the oxen and asses, and the beasts of burden which carried necessities for them, and hurt no one, although they remained with them; but they were tame among the sheep and rams which they had brought with them from Judea, and had with them. They walked among wolves and feared nothing; and no one was hurt by another. Then was fulfilled that which was spoken by the prophet: "Wolves shall feed with lambs; lion and ox shall eat chaff to-



gether" (Is. xi. 6-9; lv. 28). There were two oxen also with them, and a cart, wherein they carried necessities.

## XXI.

### JESUS COMMANDS THE TREES AND THE SPRING.<sup>33</sup>

Now it came to pass on the third day from their departure, as they went along, Mary was wearied by the too great heat of the sun in the desert; and seeing a palm-tree, she said to Joseph, "Let me rest a little under the shadow of this tree." Joseph hastened, therefore, and led her to the palm, and caused her to descend from the beast. And when Mary had sat down there, she looked at the foliage of the palm, and saw it full of fruit; and she said to Joseph, "I desire that I may be able to partake of the fruit of this palm." And Joseph saith to her, "I wonder thou sayest this, when thou seest what a height the palm is, and that thou thinkest to eat of the fruit of the palm. I think more of scarcity of water, which is already failing us in the bottles, and we have not wherewith we may refresh ourselves and the beasts."

Then the little child Jesus, sitting with a glad countenance in his mother's lap, saith to the palm, "O tree, bend down thy branches, and with thy fruit refresh my mother." And straightway at this word the palm bowed down its top to the feet of Mary, and they gathered from it fruit wherewith all were refreshed. Now after they had gathered all its fruit, it remained bowed down, waiting to rise at his command at whose command it had bowed down. Then Jesus said to it, "Raise thee, O palm, and be strong, and be a partner with my trees which are in the paradise of my Father. And open from thy roots a spring of water which is hidden in the earth; and let waters flow forth

from it to our satisfying." And immediately it arose, and there began to flow forth at its root a most pure fount of waters, very cool and exceedingly clear. Now when they saw the fount of water they rejoiced with great joy; and they and all the beasts and cattle were satisfied; wherefore they gave thanks to God.

On the next day when they were departing thence, and at the hour wherein they began to pursue their journey, Jesus, turning to the palm-tree, said, "This privilege I grant thee, O palm, that one of thy branches should be taken by my angels and planted in the paradise of my Father. And this blessing I will confer upon thee, that unto all who have conquered, in any contest, it may be said, Ye have attained the palm of victory." And as he said these things, behold, an angel of the Lord appeared, standing above the palm-tree; and taking away one of its branches, he flew to heaven, having the branch in his hand. When they saw this they fell on their faces and became as dead. And Jesus spake unto them, saying, "Why doth fear possess your hearts? Know ye not that this palm which I have caused to be removed to paradise will be prepared for all the saints in the place of delight, as it was prepared for us in this place of solitude?"

## XXII.

**JESUS SHORTENS THE WAY TO EGYPT—THE IDOLS  
FALL DOWN.<sup>34</sup>**

As they pursued their journey, Joseph said to Jesus, "Lord, this heat broils us; if it please thee, let us hold our course near the sea, that we may rest in the towns of the coast." Jesus said to him, "Fear not, Joseph; I will shorten the way for you, so that what you were to go in the space of thirty days you shall accomplish in

this one day." While they said these things, behold, they looked forward, and began to see the Egyptian mountains and cities.

And they came, rejoicing and exulting, into a certain city of Egypt, which is called Sotinen, wherein was an idol to which the remaining idols, and divinities of the Egyptians offered gifts and vows; and a priest attended on this idol, ministering to it, and as often as Satan spoke by it he reported it to the inhabitants of Egypt and its borders. This priest had a son of three years old, possessed by certain demons, who said and told much, and when the demons seized him, he rent his garments and remained naked and threw stones at men. And there was an hospital in that city dedicated to the idol; and when Joseph and Mary came thither, and tarried at the hospital, the citizens were greatly afraid, and all the princes and priests of idols came to the idol and said, "What is this agitation and commotion which hath arisen in our land?" The idol answered them: "There cometh hither a god in secret, who truly is a God; neither is any God beside him worthy of worship, because he is truly the Son of God. When this land became aware of him it trembled, and was moved and shaken at his coming, and we are much afraid at the greatness of his power." Now it came to pass that when Mary, with her little infant, had entered the temple, all the idols were prostrate on the earth, so that they all lay upon their faces, wholly shattered and broken, and so they showed evidently that they were nothing. Then was fulfilled what was spoken by the prophet Isaiah: "Behold the, Lord shall come upon a light cloud, and shall enter Egypt, and all the handiworks of the Egyptians shall be moved at his presence."

Then when it had been told to Aphrodisius, the ruler of that city, he came with all his army

to the temple. But when the priests of the temple saw that Aphrodosius, with all his army, came to the temple, they thought that he hastened only to take his revenge on those because of whom the gods had fallen. But he, having entered the temple, when he saw all the idols lie prostrate on their faces, drew nigh to Mary, who bore the Lord in her lap, and adoring him, said to all his army and to all his friends, "If this were not the God of our gods, our gods would by no means have fallen on their faces before him, neither would they lie prostrate in his sight; wherefore, they silently avow him to be their Lord. We then who see what our gods do, if we do not act with caution, may incur the peril of his indignation, and may all come to destruction, as befell Pharaoh, king of the Egyptians."

### XXIII.

#### JESUS HEALS THE DEMONIAK SON OF THE PRIEST.\*

But the son of the priest, when his customary affliction overtook him, entered the hospital, and there met Joseph and Mary, from whom all the rest had fled away. And Mary had washed the swaddling-clothes of the Lord Christ, and spread them upon some wood. And then the boy that was a demoniak came and took one of these wrappers, and put it on his head; and the demons began to come forth out of his mouth and depart in the form of crows and serpents. Suddenly, by command of the Lord Christ, the boy was healed, and began to praise God, and then to give thanks to the Lord who had healed him. When his father saw him restored to health, he said, "My son, what hath befallen thee? and by what means wast thou healed?" The son answered: "When the demons had cast me to the ground, I went to the hospital,

and there I found a noble woman with a child, whose recently washed wrappers she had laid on some wood; having taken one of them, I placed it on my head, and the demons left me and fled away." And his father, greatly rejoicing because of him, said, "My son, it may be that this child is the Son of the living God who created heaven and earth; for when he came to us, the idol was broken and all the gods fell, and perished through the might of his magnificence."

## XXIV.

### THE FLIGHT OF THE ROBBERS.<sup>35</sup>

But Joseph and Mary, when they heard that the idol had fallen and perished, feared and trembled. Then they said, "When we were in the land of Israel Herod thought to slay Jesus, and therefore he slew all the children of Bethlehem and its borders; and there is no doubt but the Egyptians, as soon as they hear that this idol is broken, will burn us with fire." They departed thence and came to a place where there were robbers, who had plundered many men of their baggage and clothing, and bound them. Then the robbers heard a great noise, like the wonted noise of a magnificent king going forth from his city with an army, and horsemen, and drums. Being terrified thereby, the robbers abandoned all that they had stolen. They that were captives arose, loosed the bonds of one another, and took their baggage and departed. When Joseph and Mary came thither and saw it, they said to them, "Where is the king, at hearing the pompous noise of whose coming the robbers left us, so that we were safe?" Joseph said to them, "After us will he come."



## XXV.

THE HEALING OF THE DEMONIAK WOMAN.<sup>27</sup>

Then they came to another city where there was a demoniac woman, whom, whenever she went out at night to fetch water, the cursed and rebel Satan oppressed. She could neither endure clothing nor stay in a house, and as often as she was bound with chains and straps, she broke them and fled naked into desolate places; and, standing in cross-roads and cemeteries, she threw stones at the men, and did the worst of mischiefs to her own friends. When, therefore, Mary saw her she pitied her; whereupon Satan forthwith left her, and fled, in the form of a young man, and departed, saying, "Woe unto me from thee, Mary, and from thy Son!" So this woman was healed of her torment, and becoming self-conscious, she was ashamed of her nakedness, and, avoiding the sight of men, went away to her friends. And after she had put on clothing, she told her father and friends how it was; and being the chief people of the city, they entertained Mary and Joseph most honorably.

## XXVI.

THE HEALING OF THE DUMB BRIDE.<sup>28</sup>

The following day, being supplied with provisions for the journey, they departed thence, and in the evening they reached another town, where a marriage was being celebrated. But, through the arts of cursed Satan, and the work of enchanters, the bride was dumb, and could no longer speak. But when Lady Mary entered the town, carrying her Son, the Lord Christ, the dumb bride saw her, and stretched out her hands towards the Lord Christ, and drew him to her, and took him in her arms, and embraced him closely and kissed him, and bending over him she rocked him to and fro. Forthwith the

bond of her tongue was loosed, and her ears were opened, and she gave praise and thanks to God for that he had restored her to health. And the inhabitants of that town exulted with joy that night, and thought that God and his angels had come down to them.

## XXVII.

### THE HEALING OF THE DEMONIAK WOMAN AND OF THE LEPROUS GIRL.<sup>39</sup>

There they stayed three days, held in honor, and living in plenty. Afterwards, being supplied with provisions, they departed from them and came to another city, wherein, because it abounded in inhabitants, they thought to pass the night. Now there was in that city an excellent woman, who, when she went to the river to wash, lo, cursed Satan, in the form of a serpent, leaped upon her and twined himself about her body; and as often as night drew on he greatly vexed her. When this woman saw Lady Mary and the Lord Christ, the child, in her lap, being moved with desire for him, she said to Mary, "Give me this child that I may carry him and kiss him." So she gave him to the woman; but when he was moved towards her, Satan left her and fled away, and departed from her; nor did the woman ever see him after that day. Wherefore, all who were there praised the supreme God, and the women showed them kindness liberally. The next day the same woman took perfumed water to wash the Lord Jesus. When he was washed, she took the water she had used, and poured a part of it on a girl who dwelt there, whose body was white with leprosy, and washed her. Whereupon the girl was instantly cleansed from her leprosy. The townspeople said, "There is no doubt but Joseph and Mary and the child are gods, and not men."

## XXVIII.

THE UNHAPPY PRINCESS, AND THE HEALING OF THE  
LEPROUS PRINCE.\*

When they made ready to depart from them, the girl who had been a leper came to them and begged them to take her in their company. When they had granted this to the girl, she went with them.

Afterwards they came into a city in which was the castle of a very famous prince, who had a house for the reception of guests. Hither they went to tarry; but the girl went and gained entrance to the wife of the prince, and finding her weeping and sad, she asked the cause of her weeping. "Wonder not at my weeping," said she, "for I am oppressed with a great sorrow, which I have not yet ventured to tell to any one." "Perhaps," said the girl, "if you make it known and reveal it to me, I shall have a remedy for it." The wife of the prince answered, "Hide it, then, and tell this secret to no one. I am married to this prince, who is a king, and in whose dominion are many cities; I lived with him a long time, but he never had a son by me. But when at last I bore a son he was a leper; so he turned away from the sight of him, and said to me, 'Either kill him or give him to a nurse and bring him up in some place where no tidings of him shall ever come.' Now I am a stranger to thee, and I shall never see thee again. Hence I am perplexed and oppressed with sorrow. Alas, my son! Alas, my husband!" "Have I not told thee," said the girl, "I have found a remedy for thy affliction?—which I will show thee. For I was also leprous, but God, who is Jesus, son of Mary, hath cured me."

Now when the woman asked where that God was whom she meant, the girl said, "He is

with thee; he abides in the same house." "But how can this be?" said she; "where is he?" The girl replied, "Behold Joseph and Mary; but the child who is with them is called Jesus, and he it is who healed me of my disease and suffering." "But by what means," said she, "wast thou healed of thy leprosy? Wilt thou not tell it me?" "Why not?" said the girl. "I received from his mother the water in which his body had been washed, and poured it on me, and so I am cleansed from my leprosy."

Then the wife of the prince arose, and invited them to use her hospitality, and prepared a splendid feast for Joseph, with a great company of men. And on the next morning she took the perfumed water, in which she washed the Lord Jesus, and then with the same water washed her son, whom she had brought with her, and her son was immediately cleansed from his leprosy. Therefore, giving thanks and praise to God, she said, "Blessed is the mother who bore thee, O Jesus; dost thou thus purify, with the water wherewith thy body has been washed, men who are partakers of the same nature with thyself?" Moreover, she offered rich gifts to Mary, and sent her away with much honor.

## XXIX.

HEALING OF THE NEWLY MARRIED MAN—THE BROTHER BEING CHANGED INTO A MULE, PASSES AGAIN INTO HIS HUMAN FORM.<sup>41</sup>

Afterwards they came to another city, and had a mind to lodge there. Accordingly they went to the house of a man newly married, but who by the influence of sorcerers could not enjoy his wife. But they lodging at his house that night, the man was freed of his disorder. And when they were preparing early in the morning to go forward on their journey, the

new-married person hindered them, and provided a great feast for them.

On the following day they came to another city, and saw three women going from a certain grave with great weeping. When Mary saw them, she spake to the girl who was their companion, saying, "Ask them what is their condition, and what misfortune has befallen them." And when they were asked by the girl, they did not answer, but asked in turn, "Whence are ye, and whither are ye going? For the day is far spent, and night is at hand." "We are travellers," said the girl, "and seek a lodging wherein to pass the night." They said, "Go with us and lodge with us."

They then followed them, and were led into a new house, well furnished with all sorts of furniture. It was now winter-time, and the girl having entered the chamber of these women, found them again weeping and lamenting. By them stood a mule, covered over with silk; sesame was placed before it, and they kissed it and gave it food. But when the girl said, "How handsome, ladies, that mule is!" they replied with tears, and said, "This mule which you see was our brother, born of the same mother as we; for when our father died, and left us a very large estate, and we had only this brother, and we endeavored to procure him a suitable match, and thought he should be married as other men, some giddy and jealous woman bewitched him without our knowledge; and we one night, a little before day, while the doors of the house were all fast shut, saw this our brother was changed into a mule, such as you now see him to be. But we in sorrow, as thou seest, having no father to comfort us, have applied to all the wise men, magicians, and diviners in the world, but they have been of no service to us. As often, therefore, as we find



ourselves oppressed with grief we rise and go with our mother to our father's tomb, where, when we have cried sufficiently, we return home."

When the girl had heard this, she said, "Take courage and cease your fears, for you have a remedy for your afflictions near at hand, even among you, and in the midst of your house. For I was also leprous; but when I saw this woman, and this little infant with her, whose name is Jesus, I sprinkled my body with the water with which his mother had washed him, and I was presently made well. And I am certain that he is also capable of relieving you under your distress. Wherefore arise, go to my mistress Mary, and when you have brought her into your own parlor disclose to her the secret, at the same time earnestly beseeching her to compassionate your case."

As soon as the women had heard the girl's discourse they hastened away to Mary, introduced themselves to her, and sitting down before her, they wept, and said, "O, our lady Mary, pity your handmaids, for we have no head of our family, no one elder than us, no father or brother to go in and out before us; but this mule, which thou seest, was our brother, which some women by witchcraft have brought into this condition which you see. We therefore entreat thee to compassionate us." Then lamenting their lot, Mary lifted up the Lord Jesus, and put him on the back of the mule, and herself wept along with the women; and to Jesus Christ she said, "Alas, my son, heal this mule by thy great power, and make him a man endued with reason as he was formerly."

This was scarce said by Mary, when the mule immediately passed again into a human form, and became a young man without any deformity. Then he and his mother and the sisters

worshipped Mary, and, lifting the child upon their heads, they kissed him, and said, "Blessed is thy mother, O Jesus, O Saviour of the world! Blessed are the eyes which are so happy as to see thee!" Then both the sisters told their mother, saying, "Of a truth our brother is restored to his former shape by the help of the Lord Jesus Christ, and the kindness of that girl who told us of Mary and her son. And inasmuch as our brother is unmarried, it is fit that we may marry him to this girl their servant."

When they had consulted Mary in this matter, and she had given her consent, they made a splendid wedding for this girl; and their sorrow being turned into joy, and their mourning into mirth, they began to rejoice and make merry and sing, being dressed in their richest attire, with bracelets. Afterwards they glorified and praised God, saying, "O Jesus, son of David, who changest sorrow into gladness and mourning into mirth." And Joseph and Mary remained there ten days. Then they departed, receiving great honors from these people, who bade them farewell, and returned weeping from bidding farewell, especially the girl.

### XXX.

*THE MAGNANIMITY OF THE ROBBER.*<sup>42</sup>

In their journey hence they came into a desert country, and heard that it was infested with robbers; so Joseph and Mary prepared to pass through it in the night. But as they went, behold they saw two robbers asleep in the road, and with them a multitude of robbers who were their companions, also asleep. Now the two robbers upon whom they came were Titus and Dumachus; and Titus said to Dumachus,

"I beseech thee let these persons depart freely, that our company may not perceive anything of them." But Dumachus refusing, Titus again said, "I will give thee forty drachmas, and as a pledge take my girdle," which he gave him before he had done speaking, that he might not open his mouth or make a noise.

When Mary saw the kindness which this robber did show them, she said to him, "The Lord God shall sustain thee with his right hand, and grant thee pardon of thy sins." And Jesus answered and said to his mother, "After thirty years, O mother, the Jews will crucify me at Jerusalem, and these two robbers will be lifted on the cross with me, Titus at my right hand and Dumachus at my left, and from that day Titus shall go before me into Paradise." And when she had said "God avert this from thee, my son," they went thence to a city of idols, which when they approached was changed into heaps of sand.

### XXXI.

#### THE LAST DEEDS OF JESUS IN EGYPT.<sup>41</sup>

Hence they proceeded to a sycamore-tree, which is now called Matarea. And in Matarea the Lord Jesus caused a well to spring forth, in which Mary washed his coat. And a balsam is produced in that country from the sweat that ran down there from the Lord Jesus. Thence they proceeded to Memphis, and having seen Pharaoh, they stayed three years in Egypt, until Herod's jealousy passed away. And Jesus wrought very many miracles in Egypt, which are neither to be found in the Gospel of the Infancy nor in the Perfect Gospel.

## XXXII.

THE RETURN FROM EGYPT.<sup>44</sup>

At the end of three years the angel said to Joseph, "Return to the land of Judah, for they are dead who sought the child's life." Now Herod died the worst kind of death, suffering punishment, for he shed blood of the children whom he iniquitously destroyed, when there was no sin in them. And when that imperious tyrant Herod died, they returned from Egypt, and when they drew nigh to Judea Joseph was afraid to enter it; for hearing that Herod was dead, and that Archelaus his son had succeeded in his stead, he was still afraid; but he went into Judea. And an angel of God appeared to him and said, "O Joseph, go into the city of Nazareth, and abide there." And they dwelt in a city of Galilee which is called Nazareth. Now Joseph, resuming his carpenter's trade, supported life by the work of his hand; for he did not seek his food for nought by the labor of another, as the law of Moses had commanded.

## XXXIII.

HEALING OF THE CHILDREN HAVING DISEASES OF THE EYE.<sup>45</sup>

When they came afterwards into the city of Bethlehem they saw there many and sore afflictions distressing the eyes of infants, who died in consequence. There was there a woman who had a sick son, whom, being already nigh unto death, she brought to the Lady Mary, who saw her when she was washing Jesus Christ. Then said the woman, "O my Lady Mary, regard this my son, who is afflicted with most dreadful pains." Now Mary hearing her said, "Take a little of that water with which I have washed my son, and sprinkle it

upon him." Then she took a little of that water, as Mary had commanded, and sprinkled it upon her son, who, being wearied with his violent pains, was fallen asleep, and after he had slept a little, awaked perfectly well and recovered. The mother being abundantly glad of this success went again to Mary, and Mary said to her, "Give the praise to God, who hath cured this thy son."

There was in the same place another woman, a neighbor of her whose son was now cured. This woman's son was afflicted with the same disease, and his eyes were now almost quite shut, and she was lamenting for him day and night. The mother of the child which was cured said to her, "Why do you not bring your son to Mary, as I brought my son to her, when he was in the very agonies of death? and he was cured by that water with which the body of her son Jesus was washed." When the woman heard her say this, she also went, and having provided the same water, washed her son with it, whereupon his body and his eyes were instantly restored to their former state. And when she brought her son to Mary, and opened his case to her, she commanded her to give thanks to God for the recovery of her son's health, and to tell no one what had happened.

### XXXIV.

#### THE CLOAK AND THE RIVAL.<sup>46</sup>

There were in the same city two wives of one man, who had each a son sick. One of them was called Mary, and her son's name was Caljufus [Cleopas]. She arose, and taking her son went to Mary the mother of Jesus, and offered her a very handsome cloak, saying, "O my Lady Mary, accept this cloak of me, and instead



of it give me a swaddling-band." This Mary did, and the mother of Caljufus went away and dressed her son in a shirt made out of it. Thus was his disease healed; but the son of her rival died. Hence enmity arose between them, and since on alternate weeks they managed the affairs of the household, and on one occasion the turn of Mary the mother of Caljufus came on, she heated the oven to bake bread, and going away to fetch the dough she had kneaded, her son Caljufus was left at the oven. Her rival seeing him alone,—the oven being hot with the fire that was burning,—she took him and threw him into the oven, and withdrew from the place.

When Mary came back and saw her son Caljufus lying in the middle of the oven laughing, and the oven cold, as if no fire had been put into it, she knew that her rival had thrust him into the fire. When she took him out she brought him to Mary, and told her the story; to whom she replied, "Be quiet, and tell this to no one; for I fear for thee if thou divulge it." Afterwards her rival went to the well to draw water, and seeing Caljufus near the well playing, and no one nigh, she took him and thrust him into the well. When men came to fetch water from the well they saw the boy sitting on the surface of the water, and drew him out with ropes, and were exceedingly surprised at the child, and praised God. Then came the mother, and took him and carried him to Mary, lamenting and saying, "O my Lady, see what my rival hath done to my son, and how she hath cast him into the well, and I do not question but one day or other she will be the cause of his death." Mary said to her, "God will avenge the injury." Accordingly, a few days after, when the rival went to draw water at the well, her feet became entangled in the rope so that she fell headlong into the well, and they

who ran to her assistance found her skull broken and her bones bruised. So she came to a bad end; and in her was fulfilled that saying of the author, "They digged a well and made it deep, but fell themselves into the pit which they prepared."

## XXXV.

HEALING OF A SICK BOY THROUGH THE BED OF CHRIST.<sup>47</sup>

Another woman in that city had likewise two sons sick. And when one was dead, the other, who lay at the point of death, she took in her arms to Mary, and in a flood of tears addressed herself to her, saying, "O my Lady, help and relieve me; for I had two sons, one of whom I have now buried, but the other is nigh unto death. See how I seek favor from God, and pray to him." And she began to say, "O Lord, thou art gracious and merciful and kind; thou hast given me two sons: one of them thou hast taken to thyself: oh spare me this other!" Mary, seeing the violence of her weeping, pitied her, and said, "Put thy son in my son's bed and cover him with his clothes." And when she had placed him in the bed wherein Christ lay (at the moment when his eyes were just closed by death), as soon as ever the smell of the garments of the Lord Jesus Christ reached the boy his eyes were opened, and calling with a loud voice to his mother he asked for bread, and when he had received it he sucked it. Then his mother said, "O Mary, now I know that the power of God dwelleth in thee, so that thy son can cure children who are partakers of the same nature with himself, after they have touched his garments." This boy that was healed is the same who in the Gospel is called Bartholomew.

## XXXVI.

HEALING OF THE LEPROUS WOMAN.<sup>48</sup>

Again, there was a leprous woman, who went to Mary the mother of Jesus and said, "My Lady, help me." Mary replied, "What help dost thou desire? Is it gold or silver? or that thy body be cured of its leprosy?" But the woman answered, "Who can give me this?" And Mary said to her, "Wait a little until I wash my son Jesus and put him in bed." The woman waited as she was commanded; and Mary, when she had put Jesus in bed, giving her the water with which she had washed his body, said, "Take some of the water and pour it on thy body." When she had done this she was straightway cleansed, and praised God and gave thanks to him.

## XXXVII.

HEALING OF THE LEPROUS PRINCESS.<sup>49</sup>

Then after she had stayed three days with her she departed, and going into the city saw there a prince who had married the daughter of another prince; but when he saw her he perceived between her eyes the mark of leprosy like a star: so the marriage had been dissolved and annulled. When the woman saw these persons in this condition, oppressed with sorrow and weeping, she asked of them the cause of their weeping. And they said, "Inquire not after our condition, for we cannot tell our trouble to any person or reveal it to any." But she was urgent, and begged them to commit it to her, for perhaps she could show them its remedy. When, therefore, they showed her the girl, and the sign of leprosy which appeared between her eyes, she said, "I also, whom ye see in this place, was afflicted with

the same disease, and going on some business to Bethlehem, I went into a certain cave and saw a woman named Mary, who had a son called Jesus. And when she saw that I was leprous she had pity on me, and gave me the water with which she had washed the body of her son. I poured it on my body, and I became clean." Then said these women, "Will you go along with us, and show us Lady Mary?" To which she assenting, they arose and went to Mary, bearing splendid gifts with them. And when they had entered and offered her the gifts, they showed her the leprous girl whom they had brought with them. Then said Mary, "The mercy of the Lord Jesus Christ rest upon you." And giving them a little of that water with which she had washed the body of Jesus Christ, she bade them wash the diseased person with it; which when they had done she was presently cured. So they and all who were present praised God; and being filled with joy they went back to their own city, and gave praises to God on that account. Then the prince, learning that his wife was cured, took her home and made a second marriage, giving thanks unto God for the recovery of his wife's health.

### XXXVIII.

HEALING OF THE DEMONIACS, WHOM SATAN PERSECUTES IN THE FORM OF A HUGE DRAGON.<sup>50</sup>

There was also there a damsel who was afflicted by Satan. For that cursed one, in the form of a huge dragon, from time to time appeared to her and prepared to swallow her up; he also sucked out all her blood, that she looked like a corpse. As often as he approached her she, with her hands clasped above her head, would scream and say, "Alas, alas for me, that no one is here to deliver me from this most

wicked dragon!" Now her father and mother, and all who were about her and saw her, mourned and wept over her; and all who were present would especially be under sorrow and tears when they heard her bewailing and saying, "O my brethren and friends, is there no one who can deliver me from this murderer?" But the daughter of the prince, who had been healed of her leprosy, hearing the voice of the damsel went up to the roof of her castle and saw her with her hands clasped above her head, weeping, and all the groups of those who stood around likewise weeping.

She then asked the husband of this demoniac whether his wife's mother was alive. When he had said that both her parents were alive, she said, "Send her mother to me." When she saw her come, after being called, she said, "Is this possessed girl thy daughter?" She, moaning and bewailing, said, "Yes, madam, she is my daughter." The prince's daughter answered, "Hide my secret, for I confess to thee that I was leprous, but Mary the mother of Jesus Christ healed me. And if you desire your daughter to be restored to her former state, take her to Bethlehem, and inquire for Mary the mother of Jesus, and be sure thy daughter will be healed; and I am sure thou wilt return hither rejoicing, with thy daughter in good health." The woman, as soon as she heard the saying of the prince's daughter, immediately took her daughter with her, and proceeding to the place indicated, went to Mary and revealed to her her daughter's condition. When Mary had heard her story she gave her a little of the water with which she had washed the body of her son Jesus, and commanded her to pour it on the body of her daughter. Likewise she gave her one of the swaddling-cloths of Jesus, and said, "Take this



swaddling-cloth, and show it to thine enemy as often as thou seest him ;” and she sent them away in peace.

When they had departed thence and returned home, and the time was come in which Satan was wont to assail her, in the same moment this cursed spirit appeared to her in the form of a huge dragon, at the sight whereof the girl was afraid. But the mother said, “Fear not, daughter ; suffer him to approach thee, and then show him the swaddling-cloth which Mary gave us, and we shall see what will happen.” When, therefore, Satan, like a terrible dragon, came nigh, the body of the girl shuddered for fear of him ; but as soon as she took out the swaddling-cloth and put it on her head, and covered her eyes with it, flames and flashes began to blaze out of the swaddling-cloth, and to dart at the dragon. Oh how great a miracle was this which was done !—as soon as the dragon saw the swaddling-cloth of Jesus fire went forth and darted at his head and eyes, so that he cried out with a loud voice, “What have I to do with thee, Jesus, the son of Mary ? Whither shall I flee from thee ?” With great dread, turning his back, he departed from the girl and never after appeared to her. And the girl had rest from that time, and gave praise and thanks to God, and with her all who were present at the miracle.

### XXXIX.

#### HEALING OF THE SAVAGE JUDAS.<sup>61</sup>

In the same place there dwelt another woman whose son was vexed by Satan. This boy, named Judas, as often as Satan seized him, was inclined to bite all that were present ; and if he found no one near him he bit his own hands and other members. But the mother of this

miserable boy, hearing of Mary and her son Jesus, arose and taking her son in her arms, brought him to Mary. Meanwhile James and Joses had taken away the child Jesus to play with other children, and after leaving home they had sat down, and the Lord Jesus with them. Judas the demoniac came nigh and sat down at the right of Jesus. When Satan was acting upon him as usual he went about to bite the Lord Jesus. And because he could not do it he struck Jesus on his right side, so that he cried out. And in the same moment Satan went out of the boy in form like a mad dog. Now this same boy who struck Jesus, and out of whom Satan went forth in the form of a dog, was Judas Iscariot, who betrayed him to the Jews, and that side of him on which Judas struck him the Jews pierced with a spear.

## XL.

JESUS IS MOULDING SPARROWS FROM THE CLAY AND CAUSES THEM TO FLY—TWO BOYS DIE AT HIS WORD.<sup>62</sup>

And Jesus being five years old was playing with other boys at the crossing of a stream, and he collected the running waters into pools, and immediately made them pure; and by his word alone he commanded them. And having made some soft clay he fashioned out of it twelve sparrows, and ranged them three on each side about his pool; and it was the Sabbath when he did these things. And a certain Jew seeing what Jesus did, playing on the Sabbath, went immediately and said to Joseph his father, "Behold thy son is at the water-course, and has taken clay and formed twelve birds, and hath profaned the Sabbath." And Joseph came to the place, and when he saw him he cried unto him, saying, "Why art thou

doing these things on the Sabbath, which is not lawful to do?" And Jesus clapped his hands and cried unto the sparrows, and said to them, "Go away," and they flew away chirping. And the Jews who saw it were astonished, and went and told their leaders what they had seen Jesus do.

Now the son of Annas the scribe was standing there with Joseph, and took a branch of a willow, and spilled the water which Jesus had collected. And when Jesus saw what was done he was angry, and said to him, "Wicked, impious, and foolish one, wherein have the pools and the water wronged thee? Behold, now thou also shalt wither as a tree, and shalt not produce either leaves or root or fruit." And suddenly the boy withered altogether.

And Jesus departed, and went away to the house of Joseph. And the parents of him that was withered carried him, bemoaning his youth, and brought him to Joseph, and accused him, saying, "Such a son hast thou as doeth such things."

Then, again, when Jesus was returning home with Joseph in the evening he met a boy, who ran and thrust him so violently that he fell down. And Jesus being vexed said to him, "As thou hast thrown me, so shalt thou fall and not rise." And the same hour the boy fell down and died. And some who saw what was done said, "Whence was this boy born? for every word of his becometh at once a deed." And the parents of him that was dead came to Joseph and made complaint, saying, "Thou who hast such a child canst not dwell with us in the village; teach him to bless and not to curse, for he killeth our children."

## XLI.

[ JESUS CAUSES HIS ACCUSERS TO BECOME BLIND.<sup>63</sup>

And Joseph called the boy to him privately and admonished him, saying, "Why hast thou perpetrated such things? these suffer, and hate and persecute us." And Jesus said, "I know that these thy words are not thine; nevertheless I will be silent because of thee; but they shall bear their punishment." And immediately they who accused him became blind. And they who saw it were greatly afraid and perplexed, and said concerning him, that every word he spake, whether good or bad, was a deed and became a wonder. And when they saw that Jesus did thus, Joseph arose and took him by the ear and pulled it violently. And the child was angry, and said to him, "It is enough for thee to seek and not to find, and thou hast done very unwisely. Knowest thou not that I am thine? Grieve me not."<sup>64</sup>

## XLII.

ZACCHAEUS TEACHES JESUS THE ALPHABET, BUT IS SURPASSED BY HIS DISCIPLE.<sup>65</sup>

And a certain teacher, named Zacchaeus, stood in a certain place and heard Jesus saying these things to his father; and he wondered greatly that being a child he said such things. And after a few days he came to Joseph and said to him, "Thou hast an intelligent child, and he hath understanding; come, give him to me, that he may learn letters, and I will teach him with his letters all science, and how to address the elders, and to honor them as ancestors and fathers, and to love those of his own age." Joseph gave him his consent, and reported this to Mary. So they brought him to the master, and as soon as he saw him he wrote the alpha-

bet for him, and told him all the letters from Alpha to Omega with much distinctness and clearly. And he bade him say *Aleph*; and when he had said *Aleph*, the master ordered him to say *Beth*. And Jesus said to him, "Tell me first the meaning of the letter *Aleph* and I will say *Beth*." And when the master threatened to whip him, Jesus looked at the teacher, and said to him, "Thou that knowest not *Alpha* naturally, how dost thou teach *Beta* to others? Hypocrite, if thou knowest, first teach *Alpha*, and then we shall believe thee concerning *Beta*."

Then he began to puzzle the teacher about the first letter, and he could not answer him. And in the hearing of many, Jesus explained to Zacchaeus the meanings of the letters *Aleph* and *Beth*, and said, "Hear, teacher, the arrangement of the first letter, and notice here how it hath lines and a middle stroke which thou seest crossing those that are common, connected, with top projecting and again contracting (thou seest), they are triform of the same kind, chief and subordinate, equal in length. Thou hast the lines of the *Alpha*." Also he explained to him which forms of the letters were straight, which crooked, which drawn spirally, which marked with points, which were without them, and why one letter came before another; and he began to tell and explain many other things which the master himself had never heard, nor had read in any book. Moreover, he began clearly and distinctly to repeat *Aleph*, *Beth*, *Gimel*, and *Daleth*, as far as *Tau*.

And when the teacher Zacchaeus heard the boy speak such and so great allegories of the first letter, he was perplexed by this great vindication and teaching, and said to those who were present, "Alas, unhappy me! I am at a loss; I have brought shame upon myself by taking



charge of this child. Take him away, then, I entreat thee, brother Joseph: I cannot bear the severity of his gaze; I cannot explain the matter at all. This child is not of earthly parents; he is able to subdue even fire; I believe this boy was born before Noah, and before the world was made. What womb bore him and what lap nursed him I know not. Alas, my friend, he surpasseth me; I shall not attain to his understanding. I have deceived myself, O most wretched me! I desired to obtain a pupil, and I find I have a tutor. My friends, I am filled with shame, for I who am an old man am defeated by a child. I suffer affliction and death through this child; for this very hour I cannot look into his face. And when all say I was overcome by a little child, what can I say, or what can I tell of the lines of the first letter, which he told me of? I know not, O friends; for I know not its beginning and end." And turning to Joseph he said, "Thou hast brought to me to be taught a boy that is wiser than all teachers." And to Mary he said, "There is no need of instruction for this thy son, and therefore I beseech thee, brother Joseph, take him away to thy house. Whatever great thing he is, whether God or angel, or what to say, I know not." And when the Jews encouraged Zacchaeus, the child laughed greatly, and said "Now let thy works be fruitful, and let the blind in heart see. I come from above that I may curse them, and call to things on high, as He who sent me ordained for your sakes." And as the child paused in his speech, straightway all who had fallen under his curse were delivered. And thenceforward no one dared provoke him, lest he should curse him and he become blind.

## XLIII.

JESUS RAISETH UP THE BOY WHO FELL DOWN FROM  
THE HOUSETOP.<sup>56</sup>

One day, when Jesus was again among the boys, who were playing on a housetop, one of the boys fell down from above and immediately died. Now the other boys fled, and Jesus alone remained on the housetop. And when the kindred of the boy had come they said to Jesus, "Thou hast pushed our son headlong from the housetop;" and as he denied it, they called out, saying, "Our son is dead, and this is he who killed him." Jesus said to them, "Do not blame me; but if ye believe not me, come and let us ask the boy himself, and let him bring the truth to light." Then Jesus came down, and standing over him that was dead, he said in a loud voice, "Zeno, Zeno [for so he was called by name], rise and tell me did I cast thee down from the housetop?" Then he that was dead immediately rose and said, "Nay, Lord, thou hast not cast me down, but raised me up; but such a one pushed me off." And when the Lord Jesus had bidden those who stood there to observe his words, they were amazed when seeing this. And the parents of the boy glorified God for the miracle which had been done, and worshipped Jesus.

## XLIV.

JESUS REVIVES THE BOY WHO DIED WHEN CLEAVING  
WOOD.<sup>57</sup>

After a few days a certain young man was cleaving wood in the corner, and the axe fell and cut asunder the sole of his foot; and losing all his blood, he died. And there was a clamor and a crowd, and the child Jesus ran thither, and by force he passed through the throng, and took hold of the wounded foot of the young man,

and straightway he was healed. And he said to the young man. "Rise now, cleave wood, and remember me." And the crowd, who saw what was done, worshipped the child, saying, "Truly the Spirit of God dwelleth in this child."

## XLV.

JESUS CARRIES WATER IN HIS GARMENT.<sup>58</sup>

And when he was six years old his mother sent him to draw water and bring it home, giving him a water-pot. But when he went to bring the water, his water-pot, which was already filled, was shattered and broken. But Jesus, spreading out the garment with which he was clothed, filled it with water, and carried it to his mother. And when his mother saw the miracle which was done, she marvelled at the act, and kissed him ; but she kept to herself all that she saw.

## XLVI.

JESUS, SEVEN YEARS OLD, MAKES FIGURES OF CLAY ALIVE.<sup>59</sup>

Now when Jesus was seven years of age, on a certain day he was with other boys of the same age. They were playing with clay, out of which they made figures of asses, oxen, birds, and other animals ; each boasting of his work and endeavoring to excel the rest. Then Jesus said to the boys, "I will command those figures which I have made to walk." Being asked by the boys whether then he was the son of the Creator, Jesus commanded them to walk, and they straightway began to jump about ; then when he gave them leave they stood still again. He had also made the figures of birds and sparrows, which when he commanded to fly did fly, and when he commanded to stand still did stand still ; and if he gave them meat and

and drink, they did eat and drink. After the boys went away and told these things to their parents, their fathers said to them, "Take heed, children, for the future of his company, for he is a sorcerer; shun him and avoid him, and from henceforth never play with him."

## XLVII.

### JESUS DYEING THE CLOTHS.\*

On a certain day also, when Jesus was playing with the boys, and running about, he passed by a dyer's shop, whose name was Salem, and there were in his shop many pieces of cloth belonging to the people of that city, which they designed to dye of several colors. Then Jesus, going into the dyer's shop, took all the cloths and threw them into the furnace. When Salem came and saw the cloth spoiled, he began to cry out with a loud voice and to scold Jesus, saying, "O son of Mary, what hast thou done to me? Thou hast injured both me and my neighbors; for every one wished for the color that suited him, but thou hast come and ruined all." Jesus answered, "Of whatever cloth thou wishest the color changed, I will change it for thee." And he began at once to take the cloths out of the vessel, each of them dyed the color which the dyer desired, until he had drawn them all out. The Jews who saw this miracle and prodigy praised God.

## XLVIII.

### JESUS ASSISTS JOSEPH IN MAKING A THRONE.\*<sup>1</sup>

Now Joseph went about through all the city and took with him the Lord Jesus, since men sent for him on account of his craft to make for them doors, and milk-pails, and couches, and boxes. And the Lord Jesus was with him

wherever he went. Therefore as often as Joseph had to make any of his work a cubit or a span longer or shorter, wider or narrower, the Lord Jesus used to stretch out his hand toward it, and when this was done it became such as Joseph wished ; and there was no need for him to do anything with his own hand : for Joseph was not very skilful as a carpenter. On a certain day the king of Jerusalem sent for him, and said, "Joseph, I wish thee to make me a throne of the measure of the place where I have been used to sit." Joseph obeyed, and immediately after he put his hand to the work ; he remained two years in the palace, until he had finished making the throne. But when he had it removed into its place he perceived that on each side it was two spans shorter than the proper measure. On seeing this the king was angry with Joseph ; and Joseph, being greatly afraid of the king, passed the night supperless, and tasting nothing whatever. Then he was asked by the Lord Jesus why he was afraid. "Because," said Joseph, "I have lost all that I have done for two years." Jesus said to him, "Fear not, nor lose heart, but take thou one side of the throne and I will take the other to set it right." And when Joseph had done as the Lord Jesus had said, and each had pulled on his own side, the throne was made right, and brought to the exact measure of the place. When this prodigy was seen, they who were present were amazed, and praised God. Now the wood of the throne was of that kind which was celebrated in the time of Solomon, the son of David ; that is, variegated and diversified.



## XLIX.

JESUS TURNS HIS PLAYMATES INTO KIDS.<sup>62</sup>

On another day Jesus went out into the street, and seeing some boys who had met to play he followed them; but the boys hid themselves from him. Therefore when the Lord Jesus had come to the door of a certain house, and saw the women who stood there, he asked them whither the boys had gone. And when they told him that there was nobody there, the Lord Jesus said again, "What are these whom ye see in the vault?" They answered that they were kids of three years old. And the Lord Jesus cried aloud and said, "Come out, O kids, to your shepherd." Then the boys came out, having the form of kids, and began to skip about him. When they saw it the women wondered greatly, and, being seized with fear, they suppliantly and in haste besought the Lord Jesus, saying, "O our Lord Jesus, son of Mary, thou art indeed the Good Shepherd of Israel: have pity on thy handmaids who stand before thee and never doubted; for, O our Lord, thou hast come to heal and not to destroy." But when the Lord Jesus had answered that the children of Israel were like Ethiopians among the nations, the women said, "Thou, Lord, knowest all things, and nothing is hidden from thee; but now we pray thee, and from thy kindness we ask that thou wouldst restore these boys, thy servants, to their former condition." The Lord Jesus therefore said, "Come, boys, let us go and play;" and immediately while the women stood there, the kids were changed into boys.

## L.

JESUS CROWNED KING BY BOYS—HEALS SIMEON OF A  
SERPENT'S BITE.<sup>63</sup>

Now in the month of *Adar* Jesus assembled the boys as if he were their king: they strewed their garments on the ground and he sat upon them. Then they put on his head a crown wreathed of flowers, and, like attendants waiting on a king, they stood in order on his right hand and on his left, and whoever passed that way, the boys took him by force, saying, "Come hither and adore the king, and then proceed on thy way."

Meanwhile, as these things were going on, there came up men who were carrying a boy. For this boy had gone to the mountain, with others of his age, to seek for wood; and when he had found there a partridge's nest and put out his hand to take the eggs from it, a poisonous serpent from the middle of the nest wounded him, so that he cried out for help. When his companions came near in haste, they found him lying on the ground like one dead, and then his relations came and lifted him up to carry him into the town. But when they had come to the place in which the Lord Jesus was sitting as the king, and the other boys standing around as his attendants, the boys went in haste to meet him who was bitten by the serpent, and said to his friends, "Come and salute the king." But when they would not come, because of the sorrow in which they were, the boys took them by force against their will, and when they had come to the Lord Jesus he asked them why they were carrying this boy. And when they replied that a serpent had bitten him, the Lord Jesus said, "Let us go and kill the serpent."

And when the parents of the boy asked that they would let them depart, for their son

was at the point of death, the boys answered and said, "Have ye not heard what the king hath said, Let us go and kill the serpent? And do ye not obey him?" And so against their will they took the litter back, and when they had come to the nest the Lord Jesus said, "Is this the serpent's place?" and when they said it was, the serpent being called by the Lord came forth without delay, submitting himself to him, and he said, "Go and suck out all the venom which thou hast infused into this boy." The serpent therefore crawled to the boy and sucked out all the venom. Then the Lord Jesus cursed him, whereupon he was instantly rent asunder; but the boy being stroked by the hand of the Lord Jesus, became well again, and when he began to weep, the Lord Jesus said to him, "Weep not, for hereafter thou shalt be my disciple." And this was Simon the Canaanite, of whom mention is made in the Gospel.

## LI.

### THE MIRACULOUS HARVEST."

And again, at the time for sowing, the child went out with his father to sow corn in their field, and when his father had sowed, the child Jesus also sowed one grain of corn. And having reaped and threshed it, he made a hundred quarters of it. And having called all the poor of the village to the threshing-floor, he bestowed the corn on them; and Joseph took away what was left of the corn. Now Jesus was eight years old when he wrought this miracle.

## LII.

### JESUS IN THE LIONS' DEN."

There is a road which leads out of Jericho and goes to the river Jordan where the children of Is-

rael went over. There the ark of the covenant is said to have rested. And Jesus was eight years old, and he went out from Jericho and went to the Jordan; and there was by the wayside, near the bank of the Jordan, a cavern where a lioness brought up her whelps, and no one could go along the road in safety. Now as Jesus came from Jericho, knowing that in that cavern the lioness had brought forth her young, he entered it in the sight of all. But when the lions saw Jesus they ran to meet him and adored him; and Jesus sat in the cavern, and the lions' whelps ran about his feet, fawning, and playing with him. But the older lions stood at a distance with lowered head, and adored him, and fawning wagged their tails before him. Then the people, who stood at a distance, not seeing Jesus, said, "Unless he or his parents had done very grievous sins he would not have willingly exposed himself to the lions." And while the people thought thus within themselves, and were overcome by excessive sorrow, behold, suddenly, in the sight of the people, Jesus came out of the cavern, and the lions went before him, and the lions' whelps played together before his feet. But the parents of Jesus stood afar off because of the lions; for they dared not come up to them. Then Jesus began to say to the people, "How much better than you are the beasts, which recognize and glorify their Lord; and ye men, who are made in the image and likeness of God, know him not. Beasts acknowledge me, and grow gentle; men see me, and know me not."

After this Jesus crossed the Jordan with the lions, in the sight of all; and the water of the Jordan was divided to his right hand and the left. Then he said to the lions, so that all heard, "Go in peace, and hurt nobody; neither let any man hurt you, until ye return whence ye set

out." And they, bidding him farewell, not only with their voice but with bodily gesture, went away to their places. But Jesus returned to his mother.

### LIII.

HOW JESUS MADE A SHORT PIECE OF WOOD EQUAL  
TO A LONGER.\*

Now his father was a carpenter, and made at that time ploughs and yokes; and a couch was ordered of him by a certain rich man, to make it for him; and one of the pieces, known as a side-piece, being too short, they knew not what to do; wherefore the child Jesus said to his father Joseph, "Lay down the two pieces of wood, and let the centre of one be upon the centre of the other." And Joseph did as the child said to him; and Jesus stood at the other end, and took hold of the wood which was too short, and stretched it and made it equal to the other. His father Joseph saw and marvelled, and embracing the child he kissed him, saying, "Happy am I, because God hath given this child to me."

### LIV.

HOW JESUS WAS SENT TO ANOTHER TEACHER, AND  
WHAT HAPPENED—A THIRD TEACHER ACKNOWLEDGES JESUS' MENTAL SUPERIORITY.\*

And when Joseph saw that he had such grace and increased in stature, he thought he would send him to learn letters; and he sent him to another teacher to teach him. And the teacher said to Joseph, "What letters dost thou wish the boy to be taught?" Joseph answered and said, "First teach him Gentile letters, and afterwards the Hebrew." Now the teacher knew him to be of excellent understanding, and received him willingly. And when he had



written for him the first lesson, which is *A* and *B*, he taught him for some hours. But Jesus was silent and answered nothing. Jesus said to the teacher, "If thou art truly a teacher, and truly knowest letters, tell me the power of *A* and I will tell thee the power of *B*." Then, being filled with wrath, his master smote him on the head; and Jesus, being angry, cursed him, and he fell suddenly and died; and Jesus returned to his home. But Joseph directed Mary his mother not to suffer him to go out of the court of his house.

After many other days there came another teacher, the friend of Joseph, and said to him, "Send him to me, and I will teach him his letters with much kindness." And Joseph said to him, "If thou art very competent, take and teach, him. May it be with joy!"

And the teacher received him with fear and great agony; but the child went with great exultation. And when he had come to the teacher's house he found a book lying in the place, and he took hold of it and opened it, and did not read what was written in the book, but opened his mouth and spake by the Holy Spirit, and taught the Law. And all who stood there heard him attentively, and the master sat near him and heard him gladly, and entreated him to teach more. When a crowd had gathered they heard all the holy doctrine which he taught, and the precious word which proceeded from his mouth, who although so young said such things.

When Joseph heard this he was afraid, and running . . . . [there is a gap in the construction which Dr. Tischendorf thus supplies:—"came to the school fearing the master might die. But"] the master where Jesus was said to Joseph, "Know, brother, that I took thy child to teach or to instruct, but he is filled with

much gravity and wisdom. Behold, now, take him with joy to thy house, brother, for the gravity which he hath is given him of the Lord." When Jesus heard the master saying thus, he was pleased, and said, "Lo, now, master, thou hast spoken truly. For thy sake he must rise who was dead." And Joseph took him to his home.

## LV.

### HOW JESUS DELIVERED JAMES FROM THE BITE OF A SERPENT.<sup>68</sup>

On another day Joseph had sent his son James to gather wood, and the Lord Jesus had joined him as a companion; and when they came to the place in which the wood was, and James began to gather it, behold a noxious viper bit his hand so that he began to cry out and weep, and fell to the ground as if dead through the venom. And when Jesus saw it he breathed on his wound, and immediately James was made whole, and the viper died.

## LVI.

### HOW JESUS RAISED A CHILD.<sup>69</sup>

After these things a certain child among the neighbors of Joseph fell sick and died, and his mother wept for him exceedingly; and Jesus heard that great grief and trouble prevailed, and ran in haste and found the child dead, and he touched him on the breast and said to him, "I say unto thee, babe, thou shalt not die, but live, and be with thy mother." And immediately he looked up and smiled. And he said to the woman, "Take him and give him milk, and remember me." And the crowd that stood by wondered and said, "Verily this child was either God or an angel of God, for every word

of his is at once a deed." And Jesus went out thence to play with other children.

## LVII.

HOW JESUS RAISED THE WORKINGMAN.<sup>70</sup>

And after some time there was a house built and a great clamor, and Jesus stood and went thither, and seeing a man lying dead, he took him by his hand and said, "I say unto thee, man, arise and do thy work." And he straightway arose and worshipped him. And the crowd which saw wondered and said, "This is a heavenly child, for he hath saved many souls from death, and continues to save during all his life."

## LVIII.

JOSEPH'S TABLE.<sup>71</sup>

Now when Joseph came to a feast with his sons James, Joseph, and Judah and Simeon, and his two daughters, Jesus and Mary his mother met them, together with her sister Mary, the daughter of Cleophas, whom the Lord God gave to Cleophas her father and Anna her mother because they had offered to the Lord Mary the mother of Jesus. And this Mary was called by the like name of Mary, for the comfort of her parents. And when they assembled, Jesus sanctified and blessed them, and began himself first to eat and drink; for none of them dared eat or drink, nor sit at table or break bread, till he had sanctified them and first done this. And if he by chance was absent they waited till he did this. And when he would not come to the repast neither did Joseph and Mary, and his brethren the sons of Joseph come. These brethren, indeed having his life before their eyes as a light, regarded and feared him.

And when Jesus slept, whether by day or by night, the brightness of God shone upon him.

## LIX.

### THE PASSOVER—JESUS TEACHES IN THE TEMPLE 73

And when he was twelve years old his parents went according to custom to Jerusalem, to the feast of the Passover, with their companions; and after the Passover they were returning to their homes, and when they returned the child Jesus went up to Jerusalem; but his parents thought he was in the company. And when they had journeyed one day they sought him among their kinsfolk, and not finding him they were sorrowful, and went back to the city, seeking him.

But the Lord Jesus remained in the temple among the doctors and elders and learned men of the sons of Israel; and he asked them sundry questions about the sciences, and they answered him in turn. Now he said to them, "Whose son is Messiah?" They answered him, "The son of David." "Wherefore, then," said he, "doth he in spirit call him his Lord when he saith, 'The Lord said unto my Lord, Sit thou on my right hand that I may bring down thy enemies to the footprints of thy feet?'"

Again the chief of the doctors said to him, "Hast thou read the scriptures?" The Lord Jesus said, "Both the scriptures and the things which are contained in them." And he explained the scriptures and the law and the precepts and the statutes and the mysteries which are contained in the books of the prophets—things which the understanding of no creature attains unto. The doctor said therefore, "Heretofore I have not acquired nor heard such wisdom; who, thinkest thou, will that boy be?"

And there being present a philosopher skilled in astronomy, he asked the Lord Jesus whether he had studied astronomy. Jesus answered him and expounded the number of the spheres and celestial bodies and their natures and operations, their apposition, time, quartile and sextile aspect, their direct course and retrogression, degrees and the sixtieths of degrees, and other things which reason does not attain unto.

There was also among those philosophers one who was excellently skilled in the handling of natural things; and when he asked the Lord Jesus whether he had studied medicine, he answered and explained to him physics and metaphysics, hyperphysics and hypophysics; the virtues of the body, also the humors and their effects; also the number of the members and bones, veins, arteries, and nerves; also the effect of heat and dryness, of cold and moisture, and what might arise out of them; what the operation of the soul upon the body and its senses and virtues, and the operation of the faculty of speaking, of anger, and of desire; finally, conjunction and disjunction, and other things which the intellect of no creature attains unto. Then the philosopher arose and adored the Lord Jesus, and said, "O Lord, from this time I will be thy disciple and servant."

While they were conversing together of these and other things Mary came in, after she had gone about with Joseph, seeking him for three days, and found Jesus sitting among the doctors, hearing the law and questioning them. And all gave heed and marvelled how he, being a child, puzzled the elders and doctors of the people, resolving the chapters of the law and the parables of the prophets. And his mother, Mary, came to him and said, "Child, why hast thou done this to us? Lo, I and thy father have



sought thee with much trouble." And Jesus said to them, "Why do ye seek me? Know ye not that I must be about my Father's business?" But they understood not the words which he said to them. And the scribes and Pharisees said, "Art thou the mother of this child?" And she said, "I am." And they said to her, "How happy thou art, who hast given birth to one like him! Blessed art thou among women, for God hath blessed the fruit of thy womb; for such glory and such virtue and wisdom we never either saw or heard." And Jesus arose and followed his mother, and returned with them to Nazareth, and obeyed them in all things; and his mother laid up all these things in her heart. But the Lord Jesus advanced in stature and wisdom, and in favor with God and men.

## LX.

### JESUS IN THE HOUSE OF HIS PARENTS.<sup>7</sup>

And from that day he began to hide his concealed and secret miracles and to study the law, until he accomplished his thirtieth year, when the Father publicly declared him at the Jordan by this voice sent down from heaven: "This is my beloved Son, in whom I am well pleased;" the Holy Spirit being present in the form of a white dove.

Justus and Simeon, the elder sons of Joseph, having married wives went away to their families. Both the daughters likewise married, and went to their houses. But Judas and James the Less and the virgin mother remained in the house of Joseph. Jesus also continued among them, not otherwise than if he had been one of his sons, passed all his time without fault, and called Mary his mother and Joseph father. In all they said he was obedient to them; nor did he resist them,

but submitted to them, just as other men whom earth produceth are wont to do; nor did he provoke their anger any day, nor return any harsh word or answer to them: on the contrary, he cherished them with immense love, as the apple of his eye.

## LXI.

JOSEPH'S AGE.<sup>74</sup>

At length, Joseph's years increasing, he arrived at an advanced age. Yet he labored under no infirmity of body: his sight failed not, and no tooth in his mouth decayed, nor was he ever insane of mind in all his life; but, like a youth, he always displayed juvenile vigor in his affairs, and his members remained whole and free from all pain. His whole life consisted of a hundred and eleven years. Forty years he lived before he entered the married state; his wife remained under his protection forty-nine years, and died when they were gone. One year after her death, Mary was committed to him by the priests, that he might keep her until the time for marriage. Two years she spent in his house; but in the third year of her sojourn with Joseph, and the fifteenth of her age, she bore Jesus by a mystery in the earth, and one which no creature can penetrate or apprehend, save Jesus and the Father and the Holy Spirit, constituting one essence with him.

## LXII.

ANNOUNCEMENT OF JOSEPH'S DEATH, AND HIS PRAYER IN THE TEMPLE OF JERUSALEM.<sup>75</sup>

It happened after this that the death of the pious old man Joseph and his departure from this world approached, just as with other men who owe their origin to this earth. And when

his body was inclining towards its decease, an angel of the Lord made known to him that the hour of death now drew nigh. Therefore fear and great trouble of mind came over him. But he arose and went to Jerusalem, and having entered the temple of the Lord and poured out his prayers there before the sanctuary, he said :

“O God, who art the author of all comfort, the God of all mercy, and the Lord of the whole human race, the God of my spirit and body: I suppliantly venerate thee, O my Lord and God, if now my days are finished, and the time is at hand in which I must go out of this world, send me, I pray, the great Michael, prince of thy holy angels, and let him abide with me, that my wretched soul may depart from this miserable body without distress, without terror and impatience. For immense fear and vehement sorrow seizeth all bodies on the day of their death, whether male or female, whether cattle or wild beast, whether either creepeth upon the ground or flieth in the air; in sum, all creatures, which are under heaven, and in which vital spirit is, are stricken with horror, with great fear, and immense faintness, when their souls depart from their bodies. Now therefore, O my Lord and God, let thy holy angel, with his aid, attend upon my soul and body, until they are separated from each other. Nor let the face of the angel appointed for my keeping from the day when I was made be turned away from me, but let him offer himself to me as the companion of my journey until he hath brought me to thee; let his countenance be sweet and cheerful to me, and let him accompany me in peace. But suffer not that demons terrible in aspect should come to me in the way wherein I am to go, until I come happily to thee. Nor let the door keepers prevent my soul at the entrance of Paradise. Nor by

unfolding my sins expose me to rebuke before thy terrible tribunal. Nor let the lions rush upon me. Nor let the waves of the fiery sea submerge my soul—for every soul must pass through this—before I behold the glory of thy divinity. O God, Judge most just, who wilt judge mortals in justice and equity, and repay to every one according to his works! O my Lord and God! I pray let thy mercy be with me, and enlighten my way that I may attain to thee; for thou art a fount abounding in all good and glory for ever. Amen.”

## LXIII.

JOSEPH'S SICKNESS AND PRAYER.<sup>76</sup>

After this it came to pass, when he returned home to the city of Nazareth, that he fell sick and kept his bed. And this was the time in which he died, as it is appointed unto all men. Now he was grievously afflicted by this sickness, nor had he ever been so ill as at present from the time he was born. For now the fine gold began to lose its brightness, and the silver to be worn with use—I mean his intellect and understanding. Moreover, he loathed his food and drink, and his skill in the carpenter's trade failed him, nor did he any longer have regard to it. It came to pass therefore, at daybreak on the twenty-sixth day of the month of *Abib*, that the soul of Joseph the Just was rendered unquiet as he lay in his bed. Wherefore he opened his mouth and sighed, and smote his hands together, and cried out with a loud voice, saying after this manner:

“Woe to the day on which I was born into the world! Woe to the womb which bore me! Woe to the bowels which admitted me! Woe to the breasts which suckled me! Woe to the

feet upon which I sat and rested ! Woe to the hands which carried me and led me till I grew up ! For I was conceived in iniquity, and in sins did my mother desire me. Woe to my tongue and lips, which have uttered and spoken vanity, detraction, falsehood, ignorance, derision, fiction, craft, and hypocrisy ! Woe to mine eyes, which have looked upon offence ! Woe to mine ears, which have delighted in the words of slanderers ! Woe to my hands, which have seized what did not lawfully pertain to them ! Woe to my belly and my bowels, which have lusted after food unlawful to be eaten ! Woe to my throat, which like a fire has consumed all that it found ! Woe to my feet, which have too often walked in ways displeasing to God ! Woe to my body, and woe to my miserable soul, which has already turned aside from God its Maker ! What shall I do when I come to the place where I must stand before the most righteous Judge, and he shall rebuke me for the works which I have multiplied in my youth ? Woe to every man who dieth in his sins ! Certainly that same dreadful hour which overtook my father Jacob when his soul was flying from his body, behold, to me is now imminent. Oh ! how miserable I am to-day, and worthy of lamentation ! But God alone is the disposer of my soul and body. He also will do with them according to his pleasure."

This is what Joseph, that just old man, said.

#### LXIV.

##### JOSEPH'S CONFESSION TO JESUS."

Now when Jesus went in to Joseph he found his soul to be greatly troubled, for he was in great anguish. And he said to him, "Hail ! my father Joseph, thou just man, how art thou ?"



And he answered him, "All hail! my well-beloved son. Verily, the pain and fear of death already surrounded me; but as soon as I heard thy voice my soul found rest. O Jesus of Nazareth! Jesus my Saviour! Jesus the deliverer of my soul! Jesus my protector! Jesus! O sweetest name in my mouth and in the mouth of all those that love it! Eye which seest and ear which hearest, hearken to me. I thy servant to-day most humbly venerate thee, and pour out my tears before thee. Thou art altogether my God; thou art my Lord, as the angel has told me times without number, and especially on that day when my soul was driven about with perverse thoughts about the pure and blessed Mary, who was carrying thee in her womb, and whom I was thinking of secretly sending away. And while I was thus meditating, behold, there appeared to me in my rest angels of the Lord, saying to me in a wonderful mystery, 'O Joseph, thou son of David, fear not to take Mary as thy wife; and do not grieve thy soul nor speak unbecoming words of her conception, because she is with child of the Holy Spirit, and shall bring forth a son whose name shall be called Jesus, for he shall save his people from their sins.' Do not for this cause wish me evil, O Lord, for I was ignorant of the mystery of thy birth. I call to mind also, my Lord, that day when the boy died of the bite of the serpent. And his relations wished to deliver thee to Herod, saying that thou hadst killed him; but thou didst raise him from the dead and restore him to them. Then I went up to thee and took hold of thy hand, saying, 'My son, take care of thyself.' But thou didst say to me in reply, 'Art thou not my father after the flesh? I shall teach thee who I am.' Now, therefore, O Lord and my God, do not be angry

with me or condemn me on account of that hour. I am thy servant and the son of thine handmaiden ; but thou art my Lord, my God and Saviour, most surely the Son of God."

## LXV.

### MANNER AND CIRCUMSTANCES OF JOSEPH'S DEATH.<sup>78</sup>

When Joseph had thus spoken he was unable to weep more. And Jesus saw that death now had dominion over him. And his mother, virgin undefiled, rose and came to him, saying, "O my beloved son, this pious old man Joseph is now dying." And he answered, "O my dearest mother, assuredly upon all creatures produced in this world the same necessity of death lies ; for death holds sway over the whole human race. Even thou, O my virgin mother, must look for the same end of life as other mortals. And yet thy death, as also the death of this pious man, is not death, but life enduring to eternity. Nay more, even I must die as concerns the body which I have received from thee. But rise, O my venerable mother, and go in to Joseph, that blessed old man, in order that thou mayest see what will happen as his soul ascends from his body."

The undefiled mother Mary therefore went and entered the place where Joseph was. And Jesus was sitting at his feet looking at him, for the signs of death already appeared in his countenance. And the blessed old man raised his head and kept his eyes fixed on his face ; but he had no power of speaking to him on account of the agonies of death which held him in their grasp. But he kept fetching many sighs. And Jesus held his hands for a whole hour, and he turned his face to him and made signs for him not to leave him. Thereafter

Jesus put his hand upon his breast, and perceived his soul now near his throat, preparing to depart from its receptacle. And when the virgin mother saw him touching his body she also touched his feet. And finding them already dead and destitute of heat, she said to Jesus, "O my beloved son, assuredly his feet are already beginning to stiffen, and they are as cold as snow." Accordingly she summoned his sons and daughters, and said to them, "Come, as many as there are of you, and go to your father, for assuredly he is now at the very point of death. And Assia his daughter answered and said, "Woe unto me, O my brothers, this is certainly the same disease that my beloved mother died of." And she lamented and shed tears, and all Joseph's other children mourned along with her. Jesus also and his mother Mary wept along with them.

And Jesus turning his eyes towards the region of the south saw Death already approaching, and all Gehenna with him, closely attended by his army and his satellites; and their clothes, their faces, and their mouths poured forth flames. And when Joseph saw them coming straight to him his eyes dissolved in tears, and at the same time he groaned after a strange manner. Accordingly, when Jesus saw the vehemence of his sighs he drove back Death and all the host of servants which accompanied him. And he called upon his good Father, saying, "O Father of all mercy, eye which seest and ear which hearest, hearken to my prayers and supplications in behalf of the old man Joseph; and send Michael the prince of thine angels, and Gabriel the herald of light, and all the light of thine angels, and let their whole array walk with the soul of my father Joseph until they shall have conducted it to thee. This is the hour in which my father has

need of compassion. And I say unto you, that all the saints, yea, as many men as are born in the world, whether they be just or whether they be perverse, must of necessity taste of death."

Therefore Michael and Gabriel came to the soul of Joseph, and took it and wrapped it in a shining wrapper. Thus he committed his spirit into the hands of the good Father, and he bestowed upon him peace. But as yet none of his children knew that he had fallen asleep. But the angels preserved his soul from the demons of darkness which were in the way, and praised God even until they conducted it into the dwelling-place of the pious. His body was lying prostrate and bloodless; wherefore Jesus reached forth his hand and put tight his eyes and shut his mouth, and said to the virgin Mary, "O my mother, where is the skill which he showed in all the time that he lived in this world? Lo! it has perished as if it had never existed." And when his children heard Jesus speaking with his mother, the pure virgin, they knew that he had already breathed his last, and they shed tears and lamented. But Jesus said to them, "Assuredly the death of your father is not death, but life everlasting; for he has been freed from the troubles of this life and has passed to perpetual and everlasting rest." When they heard these words they rent their clothes and wept.

## LXVI.

LAMENTATION FOR JOSEPH—THE BODY OF JOSEPH RENDERED INCORRUPTIBLE—THE BURIAL OF JOSEPH.<sup>79</sup>

And indeed the inhabitants of Nazareth and of Galilee, having heard of their lamentation flocked to them, and wept from the third hour even to the ninth. And at the ninth hour they all went together to Joseph's bed. And they

lifted his body after they had anointed it with costly unguents. But Jesus entreated his Father in the prayer of the celestials—that same prayer which with his own mouth he made before he was carried in the womb of the virgin Mary his mother. And as soon as he had finished it and pronounced the Amen a great multitude of angels came up; and he ordered two of them to stretch out their shining garments and to wrap in them the body of Joseph, the blessed old man. And he spoke to Joseph, and said:

“The smell or corruption of death shall not have dominion over thee, nor shall a worm ever come forth from thy body. Not a single limb of it shall be broken, nor shall any hair on thy head be changed. Nothing of thy body shall perish, O my father Joseph! but it will remain entire and uncorrupted even until the banquet of the thousand years. And whosoever shall make an offering on the day of thy remembrance, him will I bless and recompense in the congregation of the virgins; and whosoever shall give food to the wretched, the poor, the widows and orphans, from the work of his hands, on the day on which thy memory shall be celebrated, and in thy name, shall not be in want of good things all the days of his life. And whosoever shall have given a cup of water, or of wine, to drink to the widow or orphan in thy name, I will give him to thee, that thou mayst go in with him to the banquet of the thousand years. And every man who shall present an offering on the day of thy commemoration will I bless and recompense in the church of the virgins: for one I will render unto him thirty, sixty, and a hundred. And whosoever shall write the history of thy life, of thy labor, and thy departure from this world, and this narrative that has issued from my mouth, him shall I commit to thy keeping as



long as he shall have to do with this life. And when his soul departs from the body, and when he must leave this world, I will burn the book of his sins, nor will I torment him with any punishment in the day of judgment; but he shall cross the sea of flames, and shall go through it without trouble or pain. And upon every poor man who can give none of these things which I have mentioned this is incumbent: viz., if a son is born to him, he shall call his name Joseph. So there shall not take place in that house either poverty or any sudden death for ever."

Thereafter the chief men of the city came together to the place where the body of the blessed old man Joseph had been laid, bringing with them burial-clothes; and they wished to wrap it up in them after the manner in which the Jews are wont to arrange their dead bodies. And they perceived that he kept his shroud fast; for it adhered to the body in such a way, that when they wished to take it off it was found to be like iron—impossible to be moved or loosened. Nor could they find any ends in that piece of linen, which struck them with the greatest astonishment. At length they carried him out to a place where there was a cave, and opened the gate that they might bury his body beside the bodies of his fathers.

## LXVII.

### JESUS SPEAKS OF THE NECESSITY OF DEATH.\*\*

Then there came into the mind of Jesus the day on which he walked with him into Egypt, and that extreme trouble which he endured on his account. Accordingly he bewailed his death for a long time; and lying upon his body he said:

"O Death, who makest all knowledge to

vanish away, and raisest so many tears and lamentations! surely it is God my Father himself who hath granted thee this power. For men die for the transgression of Adam and his wife Eve, and Death spares not so much as one. Nevertheless, nothing happens to any one, or is brought upon him, without the command of my Father. There have certainly been men who have prolonged their life even to nine hundred years; but they died. Yea, though some of them have lived longer, they have, notwithstanding, succumbed to the same fate; nor has any of them ever said, 'I have not tasted death.' For the Lord never sends the same punishment more than once, since it hath pleased my Father to bring it upon men. And at the very moment when it, going forth, beholds the command descending to it from heaven, it says, 'I will go forth against that man, and will greatly move him.' Then without delay it makes an onset on the soul, and obtains the mastery of it, doing with it whatever it will. For because Adam did not the will of my Father, but transgressed his commandment, the wrath of my Father was kindled against him, and he doomed him to death; and thus it was that death came into the world. But if Adam had observed my Father's precepts, death would never had fallen to his lot. Think you that I can ask my good Father to send me a chariot of fire, which may take up the body of my father Joseph and convey it to the place of rest in order that it may dwell with the spirits? But on account of the transgression of Adam, that trouble and violence of death has descended upon all the human race. And it is for this cause that I must die according to the flesh, for my work which I have created, that they may obtain grace."

Having thus spoken, he embraced the body of his father Joseph, and wept over it; and they opened the door of the tomb and placed his body in it, near the body of his father Jacob.

### LXVIII.

#### DESCRIPTION OF THE PERSON OF JESUS.<sup>81</sup>

He is a man of lofty stature, handsome, having a venerable countenance, which the beholders can both love and fear. He has wavy hair, rather crisp, of a bluish tinge, and glossy, flowing down from his shoulders, with a parting in the middle of the head after the manner of the Nazarites. His forehead is even and very serene, and his face without any wrinkle or spot, and beautiful, with a delicate bloom. His nose and mouth are without fault; he has a beard abundant and reddish, of the color of his hair, not long, but forked. His eyes are sparkling and bright; he is terrible in rebuke, calm and loving in admonition, cheerful but preserving gravity; has never been seen to laugh, but often to weep. Thus in stature of body he is tall, and his hands and limbs are beautiful to look upon. In speech he is grave, reserved, and modest; and he is fair among the children of men.

### LXIX.

#### THE PRIESTHOOD OF JESUS.<sup>82</sup>

In olden times, when the temple was built at Jerusalem, it was a Jewish custom to appoint twenty-two priests, according to the number of the alphabet; wherefore they also only number twenty-two holy writings. There was deposited in the temple a record containing the name of each of the priests, as well as that of his parents. When one of the priests died, the others

met in the temple and elected another priest by a common vote in order to fill the vacancy. And it was recorded that on such and such a day the priest *N. N.*, son of *N. N.*, died, and that in his place such and such a one, the son of *N. N.*, was elected.

As this was customary among the Jews, it happened, when Jesus was in Galilee that one of the twenty-two priests died before Jesus had commenced his public ministry. The priests then met to fill the vacancy. Each one proposed a candidate whom he regarded as the most worthy, whilst the others rejected him for want of the necessary qualifications. For if one was fit as far as his moral standing was concerned, yet he became unworthy if he had no knowledge of the Law and Prophets. After many priests had voted without any success, one of them rose, and placing himself in the midst, he addressed the others thus: "See! many have been proposed by you, but were found unfit for the priesthood. Listen then to me, since I have to speak of a man who must be elected to fill out the vacancy, and I think that none of you will object to my proposition." Being invited to speak, he said: "I wish that Jesus, the son of Joseph the carpenter, be chosen in place of the dead priest; and although he is young, yet according to his age he is excellent in speech and morals. And I believe that no man can surpass him in this respect; and I think that you all who reside at Jerusalem are aware of this fact, which cannot be denied."

When the other priests heard this they seconded this motion, by saying that Jesus is above all the most fit for the priesthood. Some said that he belonged not to the tribe of Levi, but to the tribe of Judah, believing him to be the son of Joseph, as was then generally held among the Jews; and all were unanimous in the belief

that Joseph belonged to the tribe of Judah and not to that of Levi; and since he did not appear to belong to the tribe of Levi they prevented that he became a priest. The priest, however, who had proposed him said that his descent was of a mixed tribe; for once it happened that both tribes were mixed in former generations, and that Joseph belonged to this mixed tribe. When the other priests heard this they were satisfied, and by a unanimous consent Jesus was elected in place of the dead priest.

Since, however, it was customary not only to record the name of the elected priest but also that of his father and mother, some said that the parents had first to be called, to hear their own names and to hear the declaration whether this was their son who had been elected priest. This word pleased all. The one who had proposed Jesus said that Joseph, the father of Jesus, was dead, and that his mother only was still living. Upon this all agreed to have his mother brought before the Sanhedrim in order to find out whether she was the mother of Jesus, and whether she had borne him, and to hear also the name of her husband to whom Jesus was born. As all were satisfied with this, they called the mother of Jesus and said to her, "Whereas such and such a priest, the son of *N. N.*, has died, and we are about to put your son Jesus in his place, and whereas it is our custom to record the name of father and mother, tell us whether Jesus is your son and whether you have borne him?"

When Mary heard this she answered and said to the priests: "I testify that Jesus is my son, for I have borne him, and the men and women who met me at the time of his birth will testify this unto me; but that he has no earthly father, this conviction take from me, if you please. When I was a virgin, and lived at Galilee, an



angel of God came unto me while I was awake and not asleep, and announced that I should give birth to a son of the Holy Ghost, whose name was to be Jesus. When a virgin I had this vision, conceived and bore Jesus, remaining still a virgin up to this day, even after the conception."

When the priests heard this they called for faithful midwives, whom they commanded to examine carefully whether Mary was still a virgin. This they did, and confirmed that she was still a virgin. Those, too, who were present at the time of the birth of Jesus came and confirmed that Jesus was her son. The priests were astonished at what Mary and the witnesses said, and said to Mary, "Tell us honestly, that we may hear from your own mouth, whose he is and whose son, that we may record it so; for whatever parents you mention we will only record." She answered and said, "I have truly borne him, and know no father of his on earth, but from the angel I heard that he is the Son of God; he is my son, whose name is Mary, and the Son of God, and since I have not been married I am still a virgin." The priests having heard this, they brought the record and recorded the following: "On such a day died the priest so and so, son of *N. N.*, and in his place was elected, by unanimous consent, Jesus the son of the living God and of the virgin Mary."

## LXX.

JESUS IS BAPTIZED BY JOHN.<sup>83</sup>

It came to pass in the days of Herod the king of Judea, when Caiaphas was high-priest, that a man came whose name was John, and baptized in the river Jordan unto repentance. It was said of him that he belonged to the tribe of Aaron the priest, and that he was the son

of Zacharias and Elizabeth. And the Pharisees and all Jerusalem went to him, to be baptized. John himself had a raiment of camel's hair and a leathern girdle about his loins; and his meat was wild honey, the taste of which was like the manna, like an oil-cake. "Behold," said the mother of the Lord and his brethren to him, "John the Baptist baptizes unto repentance: let us go that we may be baptized of him." He said to them, "What is my sin that I should be baptized of him, unless that which I say, is ignorance?" As the people went out to be baptized, Jesus too went to be baptized by John. When he came out of the water the heavens were opened, and he saw the Spirit of God descending like a dove, and lighting upon him. And, lo, a voice from heaven saying, "Thou art my beloved Son, in whom I am well pleased." And again, "This day I have begotten thee." And straightway a bright light was seen in that place. When John saw this he said to him, "Who art thou, Lord?" And again a voice from heaven said to him, "This is my beloved Son, in whom I am well pleased." At this John fell down before him, saying, "I pray thee, Lord, to baptize me." He, however, forbade him, saying, "Suffer it to be so now, for thus it becometh that all should be fulfilled."

## LXXI.

### THE CHOICE OF THE APOSTLES.<sup>44</sup>

Andrew, the brother of Simon Peter, and son of Jonah, after he heard from John that this [Jesus] was the Lamb of God, he was moved by the miracle, and by the authority of John too, and hastened to his brother. When he had spoken to him of Christ, he persuaded Peter to go with him and to see him. After this it hap-

pened, while he was throwing the nets into the sea with his brother Peter,—for they were fishermen,—that Jesus was walking by the Sea of Galilee, and just passing by, he said to them, “Follow me: I will make you fishers of men.” And they straightway left their nets and followed him. The other disciples, however, were James, the son of Zebedee, and John his brother; these same Christ saw in the ship with Zebedee, and commanded them to follow him. And Simon the Canaanite, and Judas, also called Thaddaeus, and James, whom they call the brother of the Lord: they were of Cana in Galilee, sons of Alphaeus and Mary the daughter of Cleophas; the last of them was of the same mother, but of another father, of Joseph the Just, who was betrothed to Mary the mother of God. And Matthew, surnamed Levi, the son of Alphaeus the publican, who was called away by Christ from his office, and became one of the disciples. And Bartholomew and Thomas, surnamed Didymus by the Lord; and Philip, a townsman of Peter and Andrew, coming from the same place in Galilee, Bethsaida, and who was soon called after Peter; and Judas Iscariot.

## LXXII.

## THE RICH YOUNG MAN.”

One of the rich said to him, “Master, what good thing shall I do that I may live?” He said unto him, “Man, keep the law and the prophets.” He saith, “I have kept this.” He then said to him, “Go and sell that thou hast, and give it to the poor, and come and follow me.” The rich commenced to scratch his head, and it pleased him not. And the Lord said to him, “How say you that you have kept the law and the prophets, since it is written in the law,

Thou shalt love thy neighbor as thyself; and, behold, many of thy brethren, sons of Abraham, are in dirt and are starving with hunger, while your house is filled with many goods, of which nothing is ever given to them." And turning to Simon, his disciple, who sat by him, he said, "Simon, son of Jonah, it is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God."

### LXXIII.

#### CORRESPONDENCE BETWEEN ABGAR AND JESUS.\*\*

"Abgar Uchomo, chief of the land, to Jesus, the good Redeemer that hath appeared in the land of Jerusalem, greeting:

"I have heard of thee and of the healing which is performed by thy hand without medicines and herbs. For, as it is said, thou makest the blind to see, and the lame to walk, and thou cleanseest the lepers, and thou castest out unclean spirits and demons, and those that are tormented with lingering diseases thou healest, and the dead thou raisest up. And when I heard all these things of thee, I settled in my mind one of two things,—either that thou art God who camest down from heaven and doest these things, or that thou art the Son of God and doest these things. For this cause, therefore, I have written to ask of thee that thou wouldst trouble thyself to come to me and heal this sickness which I have. For I have also heard that the Jews murmur against thee, and wish to injure thee. Now I have a small but beautiful city which is sufficient for both."

This letter was sent to Jesus by the hand of Ananias, the tabellarius of Jerusalem, who also brought back the reply of Christ, which read thus:

“Blessed art thou, Abgar, who believest in me when thou hast not seen me. For it is written concerning me that they who see me would not believe in me, and they who see me not would believe and be saved. Now as for this that thou hast written to me, that I would come to thee, it behoveth that I should accomplish here everything because whereof I have been sent. And after I have accomplished it, then I shall be taken up to Him that sent me; and when I am taken up I will send thee one of my disciples to heal thy sickness: he shall also give salvation unto thee and to them that are with thee.”

## LXXIV.

CHRIST DISCOURSES OF THE FUTURE LIFE.<sup>87</sup>

It happened one day, when the Saviour, our Master, God, and Redeemer, Jesus Christ, was sitting along with his disciples, and they were all assembled on the Mount of Olives, that he said to them:

“O my brethren and friends, sons of the Father who has chosen you from all men, you know that I have often told you that I must be crucified, and must die for the salvation of Adam and his posterity, and that I shall rise from the dead. Now I shall commit to you the doctrine of the holy gospel formerly announced to you, that you may declare it throughout the whole world. And I shall endow you with power from on high, and fill you with the Holy Spirit. And you shall declare to all nations repentance and remission of sins. For a single cup of water, if a man shall find it in the world to come, is greater and better than all the wealth of this whole world. And as much ground as one foot can occupy in the house of my Father



is greater and more excellent than all the riches of the earth. Yea, a single hour in the joyful dwelling of the pious is more blessed and more precious than a thousand years among sinners; inasmuch as their weeping and lamentation shall not come to an end, and their tears shall not cease, nor shall they find for themselves consolation and repose at any time for ever. And now, O my honored members! go declare to all nations, tell them, and say to them, Verily the Saviour diligently inquires into the inheritance which is due, and is the administrator of justice. And the angels will cast down their enemies, and will fight for them in the day of conflict. And he will examine every single foolish and idle word which men speak, and they shall give an account of it. For as no one shall escape death, so also the works of every man shall be laid open on the day of judgment, whether they have been good or evil. Tell them also this word which I have said to you to-day: Let not the strong man glory in his strength, nor the rich man in his riches; but let him who wishes to glory, glory in the Lord."

## LXXV.

CHRIST SPEAKS TO HIS DISCIPLES OF THE UNIVERSAL  
NECESSITY OF DEATH.<sup>88</sup>

And the apostles, when they heard these things from the Saviour, rose up joyfully, and prostrated themselves in honor of him, and said: "O our Saviour! show us Thy grace. Now indeed we have heard the word of life: nevertheless we wonder, O our Saviour! at the fate of Enoch and Elias, inasmuch as they had not to undergo death. For truly they dwell in the habitation of the righteous even to the present day, nor have their bodies seen corruption. Yet that old man Joseph the carpenter was,

nevertheless, thy father after the flesh. And thou hast ordered us to go into all the world and preach the holy gospel; and thou hast said, Relate to them the death of my father Joseph; and celebrate to him with annual solemnity a festival and sacred day. And whosoever shall take anything away from this narrative, or add anything to it, commits sin. We wonder especially that Joseph, even from that day on which thou wast born in Bethlehem, called thee his son after the flesh. Wherefore, then, didst thou not make him immortal as well as them, and thou sayest that he was righteous and chosen?"

And the Saviour answered, and said: "Indeed, the prophecy of my Father upon Adam for his disobedience has now been fulfilled. And all things are arranged according to the will and pleasure of my Father. For if a man rejects the commandment of God, and follows the works of the devil by committing sin, his life is prolonged; for he is preserved in order that he may perhaps repent, and reflect that he must be delivered into the hands of death. But if any one has been zealous of good works, his life also is prolonged, that as the fame of his old age increases, upright men may imitate him. But when you see a man whose mind is prone to anger, assuredly his days are shortened; for it is these that are taken away in the flower of their age. Every prophecy, therefore, which my Father has pronounced concerning the sons of men must be fulfilled in every particular. But with reference to Enoch and Elias, and how they remain alive to this day, keeping the same bodies with which they were born; and as to what concerns my father Joseph, who has not been allowed as well as they to remain in the body: indeed, though a man live in the world many myriads of years, nevertheless at some

time or other he is compelled to exchange life for death. And I say to you, O my brethren! that they also, Enoch and Elias, must towards the end of time return into the world and die—in the day, namely, of commotion, of terror, of perplexity, and affliction. For Antichrist will slay four bodies, and will pour out their blood like water, because of the reproach to which they shall expose him and the ignominy with which they in their lifetime shall brand him when they reveal his impiety.”

And the disciples said: “O our Lord, our God and Saviour, who are those four whom thou hast said Antichrist will cut off from the reproach they bring upon him?” The Lord answered; “They are Enoch, Elias, Shila, and Tabitha.” When they heard this from the Saviour they rejoiced and exulted; and they offered all glory and thanksgiving to the Lord God and Saviour Jesus Christ. He it is to whom is due glory, honor, dignity, dominion, power, and praise, as well as to the good Father with Him, and to the Holy Spirit that giveth life, henceforth and in all time for evermore.

## LXXVI.

### SAYINGS OF CHRIST.

[There can be no doubt that, besides the words of Christ which are mentioned in the gospels, others of more or less significance were spoken by him, and what John (xx. 30; xxi. 25) says of the works of Christ we may equally apply to his words. Paul mentions (Acts xx. 35) a saying of Christ, *μακάριον ἐστὶ διδόναι ἢ λαμβάνειν* (i.e., it is more blessed to give than to receive), which we look for in vain in the canonical gospels. The following examples contain those sayings of Christ which the ancient church has designated as such; and we put them together, not because we ascribe them altogether to apocryphal authors, but because they have no canonical authority in their favor.]

I.—On the same day, having seen one working on the Sabbath, he said to him, “O man! if

indeed thou knowest what thou doest, thou art blessed ; but if thou knowest not, thou art cursed, and art a transgressor of the law.”<sup>89</sup>

II.—“ But ye seek to increase from little, and from greater to less. When ye go and are bidden to dinner, sit not down in the highest seat, lest a more honorable man than thou come, and he that bade thee come and say to thee, Take a lower seat, and you be ashamed. But when thou sitest down in a lower seat, and a less honorable man than thou come, then he that bade thee will say unto thee, Go up higher ; and this will be profitable to thee.”<sup>90</sup>

III.—The Lord says in the gospel : “ If ye keep not that which is small, who will give you that which is great ? For I say unto you that he who is faithful in very little is faithful also in much.”<sup>91</sup>

IV.—And Jesus says, “ For those that are sick, I was sick ; and for those that hunger, I suffered hunger ; and for those that thirst, I suffered thirst.”<sup>92</sup>

V.—“ Ask great things, and the small shall be added unto you ; ask heavenly things, and the earthly shall be added unto you.”<sup>93</sup>

VI.—“ Show yourselves tried money-changers.”<sup>94</sup>

VII.—“ Let us resist all iniquity and hold it in hatred.”<sup>95</sup>

VIII.—“ They who wish to see me, and lay hold of my kingdom, must receive me by affliction and suffering.”<sup>96</sup>

IX.—“ If only one of Israel will repent, and believe in God through my name, his sins shall be forgiven. After twelve years go ye into the world, lest one should say, We have not heard.”<sup>97</sup>

X.—The Lord said, “ Should you be with me gathered in my bosom, and not do my commandments, I will cast you off, and say to you,

Go from me: I know you not whence you are, workers of iniquity."<sup>98</sup>

XI.—The Lord saith, "Ye shall be lambs in the midst of wolves." But Peter answered him, "What then! should the wolves tear in pieces the lambs?" Jesus said to Peter, "Let not the lambs fear the wolves after they are dead; and do you fear not those who kill you and can do nothing to you; but fear Him who after you are dead hath power over your soul and body to cast them into hell-fire."<sup>99</sup>

XII.—"Keep your flesh pure, and the seal unspotted, that ye may receive eternal life."<sup>100</sup>

XIII.—Our Lord Jesus Christ said, "In whatsoever I may find you, in this will I also judge you."<sup>101</sup>

XIV.—"The days will come in which vines shall spring up, each having ten thousand stocks, and on each stock ten thousand branches, and on each branch ten thousand shoots, and on each shoot ten thousand bunches, and on each bunch ten thousand grapes, and each grape when pressed shall give five-and-twenty measures of wine. And when any saint shall have seized one bunch, another shall cry, I am a better bunch; take me: through me bless the Lord." Likewise also he said that a grain of wheat shall produce ten thousand ears of corn, and each grain of wheat shall produce ten pounds of fine pure flour; and so all other fruits and seed and each herb according to its proper nature. And that all animals, using for food what is received from the earth, shall live in peace and concord with one another, subject to men with all subjection. And when Judas the traitor believed not, and asked, "How then shall such productions proceed from the Lord?" the Lord said, "They shall see, who shall come to these times."<sup>102</sup>



XV.—“Unless ye turn your right into the left and the left into the right, and that which is above into that which is below, and that which is before you into that which is behind, ye will not know the kingdom of God.”<sup>103</sup>

XVI.—The Lord being asked by Salome when his kingdom will come, said, “When the two shall be one, and that which is without as that which is within, and the male with the female neither male nor female.”<sup>104</sup>

XVII.—When Salome asked the Lord, “How long shall men die?” He said, “As long as women bear children.” Then Salome answered, “I have done well that I did not bear;” but the Lord replied, “Thou mayest eat of every herb, but of that which has bitterness do not eat.”<sup>105</sup>

XVIII.—“I am come to make an end to the works of the woman—of the woman, viz., the lust; to the works, viz., to the birth and death.”<sup>106</sup>

XIX.—“He that wonders shall reign, and he that reigns shall rest.”<sup>107</sup>

XX.—“I came to put an end to sacrifices, and unless ye cease from sacrificing, God’s anger will not cease from you.”<sup>108</sup>

XXI.—“My mystery is for me and for the sons of my house.”<sup>109</sup>

XXII.—“Just now, my mother, the Holy Spirit took me by one of my hairs, and bore me away to the great mountain Thaber.”<sup>110</sup>

XXIII.—“Never be joyful except when ye shall look on your brother in love.”<sup>111</sup>

XXIV.—“He who is nigh unto me is nigh unto the fire: he who is far from me is far from the kingdom.”<sup>112</sup>

XXV.—“Take hold, handle me, and see that I am not a bodiless demon” [i.e., spirit].<sup>113</sup>

## LXXVII.

## MOHAMMEDAN TRADITIONS CONCERNING JESUS.

Jesus the son of Mary said, "He who longs to be rich is like a man who drinks sea-water: the more he drinks the more thirsty he becomes, and never leaves off drinking till he perishes."

Jesus once said, "The world is like a deceitful woman, who when asked how many husbands she had had, answered, "So many that she could not count them." And Jesus said, "When they died, did they leave you behind?" "On the contrary," said she, "I murdered and got rid of them." Then said Jesus, "It is strange that the rest had so little wisdom, that when they saw how you treated the others they still burned with such love for you, and did not take warning from their predecessors." <sup>114</sup>

When the apostles said, "O Jesus, son of Mary, is thy Lord able to cause a table to descend unto us from heaven?" he answered, "Fear God, if ye be true believers." They said, "We desire to eat thereof, that our hearts may rest at ease, that we may know that thou hast told us the truth, and that we may witness thereof." Jesus, the son of Mary, said, "O Lord our God, cause a table to descend unto us from heaven, that it become a festival day unto us, unto the first of us and unto the last of us, and a sign from thee; and do thou provide food for us, for thou art the best provider." God said, "Verily I will cause it to descend unto you. But whosoever shall disbelieve hereafter, I will surely punish him with a punishment wherewith I will not punish any other creature." <sup>115</sup>

## LXXVIII.

JUDAS ISCARIOT.<sup>116</sup>

Our Lord Jesus Christ having wrought in Judea many and great and extraordinary miracles, and on account of his being hated by the Hebrews, while Pilate was procurator in Jerusalem, and Annas and Caiaphas high-priests, there came of the Jews to the chief priests Judas, Levi, Nephthalim, Alexander, Syrus, and many others, speaking against Christ. And the chief priests sent them away to say these things to Pilate also. And they led Jesus from Caiaphas to Pilate, the Roman procurator. It was early in the day of preparation. When Judas saw that Jesus was led before Pilate, he was much troubled, and he condemned himself for his mean plot. And he repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, "I have sinned in that I have betrayed the innocent blood." And they said, "What is that to us? See thou to that." When the Jews refused to take the pieces of silver, he cast them down before them and departed. And he went home to make a halter to hang himself. And he found his wife roasting a cock on the coals, and said to her, "Bring me a rope: I will hang myself, as I deserve it." But his wife said to him, "Why do you talk such nonsense?" But Judas said to her, "Hear, then, the truth—that I have unjustly betrayed Jesus my master to the wicked, who bring him before Pilate to kill him. But he shall rise again on the third day, and then woe to us!" But his wife said to him, "Talk not thus and believe it not, for as this roasted cock cannot crow any more, Jesus also will not rise again, as you say." And while she said this the cock flapped his wings and crew three

times. At this Judas was persuaded the more, made the halter, hanged himself, and was strangled.

## LXXIX.

JESUS IS ACCUSED BEFORE PILATE—THE STANDARDS  
BEND DOWN BEFORE JESUS.<sup>117</sup>

Having called a council, the high-priests and scribes Annas and Caiaphas and Numes and Dathaes and Gamaliel, Judas, Levi and Nephthalim, and Jaïrus, and the rest of the Jews, came to Pilate, accusing Jesus about many things, saying, "We know this man to be the son of Joseph the carpenter, born of Mary, and he says that he is the son of God, and a king; moreover, he profanes the Sabbath, and wishes to do away with the law of our fathers. For we have a law not to cure any one on the Sabbath; but this man has on the Sabbath cured the lame and the crooked, the withered and the blind and the paralytic the dumb and the demoniac, by evil practices." Pilate says to them, "What evil practices?" They say to him, "He is a magician, and by Beelzebub, prince of the demons, he casts out the demons, and all are subject to him."

Pilate says to them, "This is not casting out the demons by an unclean spirit, but by the god Aesculapius." The Jews say to Pilate, "We entreat your highness that he stand at thy tribunal and be heard." And Pilate having called them, says, "Tell me how I, being a procurator, can try a king?" They say to him, "We do not say that he is a king, but he himself says that he is." And Pilate having called the runner, says to him, "Let Jesus be brought in with respect."

And the runner going out, and recognizing him, adored him, and took his cloak into his

hand and spread it on the ground, and says to him, "My Lord, walk on this, and come in, for the procurator calls thee." And the Jews, seeing what the runner had done, cried out against Pilate, "Why hast thou ordered him to come in by a runner, and not by a crier? for assuredly the runner, when he saw him, adored him and spread his doublet on the ground, and, made him walk like a king." And Pilate having called the runner, says to him, "Why hast thou done this, and spread out thy cloak upon the earth, and made Jesus walk upon it?" The runner says to him, "My lord procurator, when thou didst send me to Jerusalem to Alexander, I saw him sitting upon an ass, and the sons of the Hebrews held branches in their hands and shouted; and others spread their clothes under him, saying, 'Save now, thou who art in the highest: blessed is he that cometh in the name of the Lord.'"

The Jews cry out, and say to the runner, "The sons of the Hebrews shouted in Hebrew: whence, then, hast thou the Greek?" The runner says to them, "I asked one of the Jews, and said, What is it they are shouting in Hebrew? And he interpreted it for me." Pilate says to them, "And what did they shout in Hebrew?" The Jews say to him, "*Hosanna*." Pilate says to them, "And this hosanna, how is it interpreted?" The Jews say to him, "Save now in the highest." Pilate says to them, "If you bear witness to the words spoken by the children, in what has the runner done wrong?" And they were silent. And the procurator says to the runner, "Go out and bring him in what way thou wilt." And the runner going out did in the same manner as before, and says to Jesus, "My lord, come in; the procurator calleth thee?"

And Jesus going in, and the standard-bearers



holding their standards, the tops of the standards were bent down and adored Jesus. And the Jews seeing the bearing of the standards, how they were bent down and adored Jesus, cried out vehemently against the standard-bearers. And Pilate says to the Jews, "Do you not wonder how the tops of the standards were bent down and adored Jesus?" The Jews say to Pilate, "We saw how the standard-bearers bent them down and adored him." And the procurator, having called the standard-bearers, says to them, "Why have you done this?" They say to Pilate, "We are Greeks and temple slaves, and how could we adore him? and assuredly, as we were holding them up, the tops bent down of their own accord, and adored him." Pilate says to the rulers of the synagogue and the elders of the people, "Do you choose for yourselves men strong and powerful, and let them hold up the standards, and let us see whether they will bend down with them?" And the elders of the Jews picked out twelve men, powerful and strong, and made them hold up the standards six by six; and they were placed in front of the procurator's tribunal. And Pilate says to the runner, "Take him outside of the prætorium, and bring him in again in whatever way may please thee." And Jesus and the runner went out of the prætorium. And Pilate, summoning those who had formerly held up the standards, says to them, "I have sworn by the health of Cæsar, that if the standards bend down when Jesus comes in, I will cut off your heads." And the procurator ordered Jesus to come in the second time. And the runner did in the same manner as before, and made many entreaties to Jesus to walk on his cloak. And he walked on it, and went in. And as he went in the standards were again bent down, and adored Jesus.

## LXXX.

PROCLA'S DREAM—WITNESSES.<sup>118</sup>

And Pilate seeing this, was afraid, and sought to go away from the tribunal ; but when he was still thinking of going away, his wife sent to him, saying, "Have nothing to do with this just man, for many things have I suffered on his account this night." And Pilate, summoning the Jews, says to them, "You know that my wife is a worshipper of God, and prefers to adhere to the Jewish religion along with you." They say to him, "Yes ; we know." Pilate says to them, "Behold, my wife Procla has sent to me, saying, 'Have nothing to do with this just man, for many things have I suffered on account of him this night.'"

And the Jews answering say unto Pilate, "Did we not tell thee that he was a sorcerer ? and by Beelzebul, prince of the demons, he casts out the demons, and they are all subject to him ; behold, he has sent a dream to thy wife."

And Pilate, having summoned Jesus, says to him, "What do these witnesses testify against thee ? Sayest thou nothing ?" And Jesus said, "Unless they had the power, they would say nothing ; for every one has the power of his own mouth to speak both good and evil. They shall see to it."

And the elders of the Jews answered, and said to Jesus, "What shall we see ?—first, that thou wast born of fornication ;<sup>119</sup> secondly, that thy birth in Bethlehem was the cause of the murder of the infants ; thirdly, that thy father Joseph and thy mother Mary fled into Egypt because they had no confidence in the people."

Some of the bystanders, pious men of the Jews, say, "We deny that he was born of fornication, for we know that Joseph espoused

Mary, and he was not born of fornication." Pilate says to the Jews who said that he was of fornication, "This story of yours is not true, beware they were betrothed, as also these fellow-countrymen of yours say." Annas and Caiaphas say to Pilate, "All the multitude of us cry out that he was born of fornication, and are not believed; these are proselytes, and his disciples." And Pilate calling Annas and Caiaphas, says to them, "What are proselytes?" They say to him, "They are by birth children of the Greeks, and have now become Jews." And those that said that he was not born of fornication, viz., Lazarus, Asterius, Antonius, James, Amnes, Zeras, Samuel, Isaac, Phinses, Crispus, Agrippas, and Judas, say, "We are not proselytes, but are children of the Jews, and speak of the truth; for we were present at the betrothal of Joseph and Mary."

And Pilate, calling these twelve men who said that he was not born of fornication, says to them, "I adjure you by the health of Cæsar, to tell me whether it be true that you say, that he was not born of fornication." They say to Pilate, "We have a law against taking oaths, because it is a sin; but they will swear by the health of Cæsar that it is not as we have said, and we are liable to death." Pilate says to Annas and Caiaphas, "Have you nothing to answer to this?" Annas and Caiaphas say to Pilate, "These twelve are believed when they say that he was not born of fornication; all the multitude of us cry out that he was born of fornication, and that he is a sorcerer, and he says that he is the son of God, and a king, and we are not believed."

And Pilate orders all the multitude to go out, except the twelve men who said that he was not born of fornication, and he ordered Jesus to be separated from them. And Pilate

says to them, "For what reason do they wish to put him to death?" They say to him, "They are angry because he cures on the Sabbath." Pilate says, "For a good work do they wish to put him to death?" They say to him, "Yes."

## LXXXI.

CHRIST BEFORE PILATE—NEW ACCUSATIONS AGAINST JESUS.<sup>120</sup>

And Pilate, filled with rage, went outside of the prætorium, and said to them, "I take the sun to witness that I find no fault in this man." The Jews answered and said to the procurator, "Unless this man were an evil-doer, we should not have delivered him to thee." And Pilate said, "Do you take him, and judge him according to your law." The Jews said to Pilate, "It is not lawful for us to put any one to death." Pilate said, "Has God said that you are not to put to death, but that I am?"

And Pilate went again into the prætorium, and spoke to Jesus privately, and said to him, "Art thou the king of the Jews?" Jesus answered Pilate, "Dost thou say this of thyself, or have others said it to thee of me?" Pilate answered Jesus, "Am I also a Jew? Thy nation and the chief priests have given thee up to me. What hast thou done?" Jesus answered, "My kingdom is not of this world; for if my kingdom were of this world, my servants would fight in order that I should not be given up to the Jews: but now my kingdom is not from thence." Pilate said to him, "Art thou then a king?" Jesus answered him, "Thou sayest that I am a king. Because for this have I been born, and have I come, in order that every one who is of the truth might hear my voice." Pilate says to him, "What

is truth?" Jesus says to him, "Truth is from heaven." Pilate says, "Is truth not upon earth?" Jesus says to Pilate, "Thou seest now those who speak the truth are judged by those that have the power upon earth."

And leaving Jesus within the prætorium, Pilate went out to the Jews, and said to them, "I find no fault in him." The Jews say to him, "He said, I can destroy this temple, and in three days build it." Pilate says, "What temple?" The Jews say, "The one that Solomon built in forty-six years; and this man speaks of pulling it down and building it in three days." Pilate says to them, "I am innocent of the blood of this just man. See you to it." The Jews say, "His blood be upon us, and upon our children."

And Pilate having summoned the elders and priests and Levites, said to them privately, "Do not act thus, because no charge that you bring against him is worthy of death; for your charge is about curing and Sabbath profanation." The elders and the priests and the Levites say, "If any one speak evil against Cæsar, is he worthy of death or not?" Pilate says, "He is worthy of death." The Jews say to Pilate, "If any one speak evil against Cæsar, he is worthy of death; but this man has spoken evil against God."

And the procurator ordered the Jews to go outside of the prætorium; and summoning Jesus, he says to him, "What shall I do to thee?" Jesus says to Pilate, "As it has been given to thee." Pilate says, "How given?" Jesus says, "Moses and the prophets have proclaimed beforehand of my death and resurrection." And the Jews noticing this, and hearing it, say to Pilate, "What more wilt thou hear of this blasphemy?" Pilate says to the Jews, "If these words be blasphemous, do you



take him for the blasphemy, and lead him away to your synagogue, and judge him according to your law." The Jews say to Pilate, "Our law bears that a man who wrongs his fellow, is worthy to receive forty, save one; but he that blasphemeth God is to be stoned with stones." Pilate says to them, "Do you take him, and punish him in whatever way you please." The Jews say to Pilate, "We wish that he be crucified." Pilate says, "He is not deserving of crucifixion." And the procurator, looking round upon the crowds of the Jews standing by, sees many of the Jews weeping, and says, "All the multitude do not wish him to die." The elders of the Jews say, "For this reason all the multitude of us have come that he should die." Pilate says to the Jews, "Why should he die?" The Jews say, "Because he called himself son of God, and king."

## LXXXII.

NICODEMUS APPEARS BEFORE PILATE IN DEFENCE OF JESUS.<sup>121</sup>

And one Nicodemus, a Jew, stood before the procurator, and said, "I beseech your honor, let me say a few words." Pilate says, "Say on." Nicodemus says, "I said to the elders and the priests and the Levites, and to all the multitude of the Jews in the synagogue, What do you seek to do with this man? This man does many miracles and strange things, which no one has done or will do. Let him go, and do not wish any evil against him. If the miracles which he does are of God, they will stand; but if of man, they will come to nothing. For assuredly Moses, being sent by God into Egypt, did many miracles, which the Lord commanded him to do before Pharaoh king of Egypt. And there were there Jannes and Jambres, servants

of Pharaoh, and they also did not a few of the miracles which Moses did; and the Egyptians took them to be gods—this Jannes and Jambres. But, since the miracles which they did were not of God, both they and those who believed in them were destroyed. And now release this man, for he is not deserving of death.”

The Jews say to Nicodemus, “Thou hast become his disciple, and therefore thou defendest him.” Nicodemus says to them, “Perhaps, too, the procurator has become his disciple, because he defends him. Has the emperor not appointed him to this place of dignity?” And the Jews were vehemently enraged, and gnashed their teeth against Nicodemus. Pilate says to them, “Why do you gnash your teeth against him when you hear the truth?” The Jews say to Nicodemus, “Mayest thou receive his truth and his portions?” Nicodemus says, “Amen, amen. May I receive it, as you have said!”

### LXXXIII.

OTHERS APPEAR IN DEFENCE OF JESUS.<sup>123</sup>

One of the Jews, stepping up, asked leave of the procurator to say a word. The procurator says, “If thou wishest to say anything, say on.” And, the Jew said, “Thirty-eight years I lay in my bed in great agony. And when Jesus came, many demoniacs, and many lying ill of various diseases, were cured by him. And some young men, taking pity on me, carried my bed and all, and took me to him. And when Jesus saw me, he had compassion on me, and said to me, ‘Take up thy couch and walk.’ And I took up my couch and walked.” The Jews say to Pilate, “Ask him on what day it was that he was cured.” He that had been cured says, “On a Sabbath.” The Jews say, “Is not

this the very thing that he said, that on a Sabbath he cures, and casts out demons !”

And another Jew stepped up and said, “I was born blind ; I heard sounds, but saw not a face. And as Jesus passed by, I cried out with a loud voice, Pity me, O son of David ! And he pitied me, and put his hands upon my eyes, and I instantly received my sight.” And another Jew stepped up and said, “I was crooked, and he straightened me with a word.” And another said, “I was a leper, and he cured me with a word.” And a woman cried out from a distance, and said, “I had an issue of blood, and I touched the hem of his garment, and the issue of blood which I had had for twelve years was stopped.” The Jews say, “We have a law that a woman’s evidence is not to be received.”

And others, a multitude both of men and women, cried out, saying, “This man is a prophet, and the demons are subject to him.” Pilate says to them who said that the demons were subject to him, “Why, then, were not your teachers also subject to him ?” They say to Pilate, “We do not know.” And others said, “He raised Lazarus from the tomb after he had been dead four days.” And the procurator trembled, and said to all the multitude of the Jews, “Why do you wish to pour out innocent blood ?”

#### LXXXIV.

BARABBAS PREFERRED TO JESUS—JESUS IS SENTENCED TO DEATH.<sup>123</sup>

And Pilate having summoned Nicodemus and the twelve men that said he was not born of fornication, he says to them, “What shall I do, because there is an insurrection among the people ?” They say to him, “We know not ; let

them see to it." Again Pilate, having summoned all the multitude of the Jews, says, "You know that it is customary, at the feast of unleavened bread, to release one prisoner to you. I have one condemned prisoner in the prison, a murderer named Barabbas, and this man standing in your presence, Jesus, in whom I find no fault. Which of them do you wish me to release to you?" And they cry out, "Barabbas!" Pilate says, "What, then, shall we do to Jesus, who is called Christ?" The Jews say, "Let him be crucified." And others said, "Thou art no friend of Cæsar's if thou release this man, because he calls himself Son of God, and king. You wish, then, this man to be king, and not Cæsar?"

And Pilate, in a rage, says to the Jews, "Always has your nation been rebellious, and you always speak against your benefactors." The Jews say, "What benefactors?" He says to them, "Your God led you out of the land of Egypt from bitter slavery, and brought you safe through the sea as through dry land, and in the desert fed you with manna, and gave you quails, and quenched your thirst with water from a rock, and gave you a law; and in all these things you provoked your God to anger, and sought a molten calf. And you exasperated your God, and he sought to slay you. And Moses prayed for you, and you were not put to death. And now you charge me with wishing another king."

And rising up from the tribunal, he sought to go out. And the Jews cry out, and say, "We know that Cæsar is king, and not Jesus. For assuredly the magi brought gifts to him as to a king. And when Herod heard from the magi that a king had been born, he sought to slay him; and his father, Joseph, knowing this, took him and his mother, and they fled into

Egypt. And Herod hearing of it, destroyed the children of the Hebrews that had been born in Bethlehem."

And when Pilate heard these words he was afraid; and ordering the crowd to keep silence, because they were crying out, he says to them, "So this is he whom Herod sought?" The Jews say, "Yes, it is he." And, taking water, Pilate washed his hands in the face of the sun, saying, "I am innocent of the blood of this just man; see you to it." Again the Jews cry out, "His blood be upon us and upon our children."

Then Pilate ordered the curtain of the tribunal where he was sitting to be drawn, and says to Jesus, "Thy nation has charged thee with being a king. On this account I sentence thee first to be scourged, according to the enactment of venerable kings, and then to be fastened on the cross in the garden where thou wast seized. And let Dysmas and Gestas, the two malefactors, be crucified with thee."

## LXXXV.

### THE CRUCIFIXION OF JESUS.<sup>124</sup>

And Jesus went forth out of the prætorium, and the two malefactors with him. And when they came to the place they stripped him of his clothes, and girded him with a towel, and put a crown of thorns on him round his head. And they crucified him; and at the same time also they hung up the two malefactors along with him. And Jesus said, "Father, forgive them, for they know not what they do." And the soldiers parted his clothes among them, and the people stood looking at him. And the chief priests, and the rulers with them, mocked him, saying, "He saved others; let him save him-



self. If he be the Son of God, let him come down from the cross." And the soldiers made sport of him, coming near and offering him vinegar mixed with gall, and said, "Thou art the king of the Jews: save thyself."

And Pilate, after the sentence, ordered the charge made against him to be inscribed as a superscription in Greek and Latin and Hebrew, according to what the Jews had said, "He is the king of the Jews." And one of the malefactors hanging up spoke to him, saying, "If thou be the Christ, save thyself and us." And Dysmas answering, reproved him, saying, "Dost thou not fear God, because thou art in the same condemnation? And we indeed justly, for we receive the fit punishment of our deeds; but this man has done no evil." And he said to Jesus, "Remember me, Lord, in thy kingdom." And Jesus said to him, "Amen, amen; I say to thee, To-day shalt thou be with me in Paradise."

## LXXXVI.

### DARKNESS AND EARTHQUAKE AT THE CRUCIFIXION OF JESUS.<sup>126</sup>

And it was about the sixth hour, and there was an earthquake over all the earth; and from the earthquake being violent and great, the rocks were rent, and the tombs of the dead were opened, and many bodies of the saints arose. And the sun was darkened and the curtain of the temple was split in the middle, and there was darkness over the earth until the ninth hour. And from all these things that had happened the Jews were afraid, and said, "Certainly this was a just man." And Longinus the centurion, who stood by, said, "Truly this was a son of God." Others coming and seeing him, beat their breasts from fear, and again turned back.

And the centurion having perceived all those so great miracles, went away and reported them to Pilate. And when he heard, he wondered and was astonished, and from his fear and grief would neither eat nor drink that day. And he sent notice, and all the Sanhedrim came to him as soon as the darkness was past; and he said to the people, "You know how the sun has been darkened; you know how the curtain has been rent. Certainly I did well in being by no means willing to put to death the good man." And the malefactors said to Pilate, "This darkness is an eclipse of the sun, such as has happened also at other times." Then they say to him, "We hold the feast of unleavened bread to-morrow; and we entreat thee, since the crucified are still breathing, that their bones be broken, and that they be brought down." Pilate said, "It shall be so." He therefore sent soldiers, and they found the two robbers yet breathing, and they broke their legs; but finding Jesus dead they did not touch him at all, except that a soldier speared him in the right side, and immediately there came forth blood and water.

## LXXXVII.

BURIAL OF JESUS.<sup>124</sup>

And the acquaintances of Jesus also stood afar off, and the women who had followed him from Galilee, seeing these things. And lo, a certain man, by name Joseph, holding office, a man good and just, who did not consent to their counsels nor their deeds, from Arimathea, a city of the Jews, waiting, he also, for the kingdom of God, went to Pilate and begged the body of Jesus. And taking him down from the cross, he wrapt him in clean linen, and laid him in his own new tomb, in which no one had been laid.

## LXXXVIII.

NICODEMUS AND JOSEPH SEIZED AND IMPRISONED BY THE JEWS, BUT MIRACULOUSLY LIBERATED.<sup>127</sup>

And the Jews, hearing that Joseph had begged the body of Jesus, sought him and the twelve who said that Jesus was not born of fornication, and Nicodemus, and many others who had stepped up before Pilate and declared his good works. And of all these that were hid, Nicodemus alone was seen by them, because he was a ruler of the Jews. And Nicodemus says to them, "How have you come into the synagogue?" And the Jews say to him, "How hast thou come into the synagogue? for thou art a confederate of his, and his portion is with thee in the world to come." Nicodemus says, "Amen, amen!"

And likewise Joseph also stepped out and said to them, "Why are you angry against me because I begged the body of Jesus? Behold, I have put him in my new tomb, wrapping him in clean linen; and I have rolled a stone to the door of the tomb. And you have acted not well against the just man, because you have not repented of crucifying him, but also pierced him with a spear." And the Jews seized Joseph, and ordered him to be secured until the first day of the week, and said to him, "Know that the time does not allow us to do anything against thee, because the Sabbath is drawing; and know that thou shalt not be deemed worthy of burial, but we shall give thy flesh to the birds of the air." Joseph says to them, "These are the words of the arrogant Goliath, who reproached the living God and holy David. For God has said by the prophet, Vengeance is mine and I will repay, saith the Lord. And now he that is uncircumcised in flesh, but circumcised in

heart, has taken water and washed his hands in the face of the sun, saying, I am innocent of the blood of this just man; see ye to it. And you answered and said to Pilate, His blood be upon us and upon our children. And now I am afraid lest the wrath of God come upon you and upon your children." And the Jews hearing these words were embittered in their souls, and seized Joseph and locked him in a room where there was no window, and guards were stationed at the door, and they sealed the door where Joseph was locked in.

And on the Sabbath the rulers of the synagogue, and the priests and the Levites, made a decree that all should be found in the synagogue on the first day of the week. And rising up early, all the multitude in the synagogue consulted by what death they should slay him. And when the Sanhedrim was sitting, they ordered him to be brought with much indignity. And having opened the door, they found him not. And all the people were surprised and struck with dismay, because they found the seals unbroken, and because Caiaphas had the key. And they no longer dared to lay hands upon those who had spoken before Pilate in Jesus' behalf.

## LXXXIX.

### REPORT OF THE RESURRECTION OF JESUS.<sup>128</sup>

And while they were still sitting in the synagogue, and wondering about Joseph, there came some of the guard whom the Jews had begged of Pilate to guard the tomb of Jesus, that his disciples might not come and steal him. And they reported to the rulers of the synagogue, and the priests and Levites, what had happened: how there had been a great earthquake; and we saw an angel coming down from heaven, and

he rolled away the stone from the mouth of the tomb, and sat upon it; and he shone like snow and like lightning. And we were very much afraid, and lay like dead men; and we heard the voice of the angel saying to the women who remained beside the tomb, "Be not afraid, for I know that you seek Jesus who was crucified. He is not here: he is risen as he said. Come, see the place where the Lord lay; and go quickly and tell his disciples that he is risen from the dead, and is in Galilee."

The Jews say, "To what women did he speak?" The men of the guard say, "We do not know who they were." The Jews say, "At what time was this?" "The men of the guard say, "At midnight." The Jews say, "Wherefore did you not lay hold of them?" The men of the guard say, "We were like dead men from fear, not expecting to see the light of day, and how could we lay hold of them?" The Jews say, "As the Lord liveth, we do not believe you." The men of the guard say to the Jews, "You have seen so great miracles in the case of this man and have not believed; and how can you believe us? And assuredly you have done well to swear that the Lord liveth, for indeed he does live." Again the men of the guard say, "We have heard that you have locked up the man that begged the body of Jesus, and put a seal on the door; and that you have opened it, and not found him. Do you then give us the man whom you were guarding, and we shall give you Jesus." The Jews say, "Joseph has gone away to his own city." The men of the guard say to the Jews, "And Jesus has risen, as we heard from the angel, and is in Galilee."

And when the Jews heard these words they were very much afraid, and said, "We must take care lest this story be heard, and all incline to



Jesus." And the Jews called a council, and paid down a considerable sum of money, and gave it to the soldiers, saying, "Say, While we slept his disciples came by night and stole him; and if this come to the ears of the procurator, we shall persuade him and keep you out of trouble." And they took the money, and said as they were bid. And up to this day this same lying tale is told among the Jews.

## XC.

REPORT OF THE ASCENSION OF JESUS.<sup>129</sup>

And Phinees, a priest, and Abdas, a teacher, and Haggai, a Levite, came down from Galilee to Jerusalem, and said to the rulers of the synagogue and the priests and the Levites, "We saw Jesus and his disciples sitting on the mountain called Maphek; and he said to his disciples, 'Go into all the world, and preach to every creature: he that believeth and is baptized shall be saved, and he that believeth not shall be condemned. And these signs shall attend those who have believed: in my name they shall cast out demons, speak new tongues, take up serpents; and if they drink any deadly thing, it shall by no means hurt them; they shall lay hands on the sick, and they shall be well.' And while Jesus was speaking to his disciples we saw him taken up into heaven."

The elders and the priests and the Levites say, "Give glory to the God of Israel, and confess to him whether you have heard and seen those things of which you have given us an account." And those who had given the account said, "As the Lord liveth, the God of our fathers Abraham, Isaac, and Jacob, we heard these things, and saw him taken up into heaven." The elders and the priests and the

Levites say to them, "Have you come to give us this announcement, or to offer prayer to God?" And they say, "To offer prayer to God." The Jews say to them, "If you have come to offer prayer to God, why then this trifling which ye have trifled in the presence of all the people?" Says Phinnces the priest, and Addas the teacher, and Haggai the Levite, to the rulers of the synagogue, and the priests and the Levites, "If what we have said and seen be sinful, behold, we are before you: do to us as seems good in your eyes." And they took the law, and made them swear upon it not to give any more an account of these matters to any one. And they gave them to eat and drink, and sent them out of the city, having given them also money, and three men with them; and they sent them away to Galilee.

## XCI.

THE SANHEDRIM IN THE SYNAGOGUE—NICODEMUS PROPOSES THAT SEARCH SHOULD BE MADE FOR JESUS.<sup>130</sup>

And these men having gone into Galilee, the chief priests and the rulers of the synagogue and the elders came together into the synagogue, and locked the door, and lamented with a great lamentation, saying, "Is this a miracle that has happened in Israel?" And Annas and Caiaphas said, "Why are you so much moved? Are we to believe the soldiers—that an angel of the Lord came down from heaven, and rolled away the stone from the door of the tomb? [No]; but that his disciples have given much gold to those who were guarding the sepulchre; and have taken Jesus away, and have taught them thus to say: Say ye that an angel of the Lord came down from heaven, and rolled away the stone from the door of the tomb. Do you not know that it

is unlawful for Jews to believe foreigners in a single word, knowing that these same who received sufficient gold from us have said as we taught them?"

And Nicodemus stood up and stood before the Sanhedrim, saying, "You say well: you are not ignorant, you people of the Lord, of these men that came down from Galilee, that they fear God, and are men of substance, haters of covetousness, men of peace; and they have declared with an oath, 'We saw Jesus upon the mountain Momphe with his disciples, and he taught what we heard from him, and we saw him taken up into heaven.' And no one asked them in what form he went up. For assuredly, as the Book of the Holy Scriptures taught us, Elijah also was taken up into heaven; and Elisha cried out with a loud voice, and Elijah threw his sheepskin upon Elisha, and Elisha threw his sheepskin upon the Jordan, and crossed and came into Jericho. And the sons of the prophets met him, and said to Elisha, 'Where is thy master Elijah?' And he said, 'He has been taken up into heaven.' And they said to Elisha, 'Has a spirit snatched him away, and thrown him upon one of the mountains? But rather let us take our boys with us and seek him.' And they persuaded Elisha, and he went with them. And they sought him for three days and three nights, and found him not, because he was taken up. And now, men, hear me, and let us send into all Israel, and see lest Jesus can have been taken up somewhere or other, and thrown upon one of the mountains." And that saying pleased all. And they sent to all the mountains of Israel to seek Jesus, and they found him not.

## XCII.

JOSEPH OF ARIMATHEA IS SENT FOR TO COME TO JERUSALEM, AND HIS EXPLANATION OF HIS DELIVERY FROM PRISON.<sup>131</sup>

They found Joseph of Arimathea, and no one dared to lay hold on him. And they reported to the elders and priests and Levites, "We have gone round all the mountains of Israel, and not found Jesus; but we have found Joseph in Arimathea." And hearing of Joseph they rejoiced, and gave glory to the God of Israel. And the rulers of the synagogue and the priests and the Levites, taking counsel in what manner they should send to Joseph, took paper, and wrote to Joseph, "Peace to thee! We know that we have sinned against God and against thee; and now deign to come to thy children, because we have been vehemently grieved. We have all sought for thee—we who opened the door and found thee not. We know that we counselled evil counsel against thee; but the Lord hath supplanted our counsel against thee. Thou art worthy to be honored, father Joseph, by all the people."

And they chose out of all Israel seven men friendly to Joseph, whom also Joseph knew to be friendly; and the rulers of the synagogue and the priests and the Levites said to them, "See if he take the letter and read it, for certain he will come with you to us; but if he do not read it, you may know that he is ill-disposed toward us, and, saluting him in peace, return to us." And blessing them, they sent them away. And they came to Arimathea to Joseph, and adored him on their face upon the ground, and said, "Peace be to thee, and all thine!" And Joseph said, "Peace to you and to all the people of Israel." And they gave him the

roll of the letter. And Joseph took and read it, and rolled up the letter, and blessed God, and said, "Blessed [be] the Lord God, who hath delivered Israel from shedding innocent blood; and blessed [be] God, who sent his angel and covered me under his wings." And he set a table for them; and they ate and drank and slept there.

And they rose up early and prayed. And Joseph saddled his ass, and set out with the men; and they came to the holy city Jerusalem. And all the people met Joseph, and cried out, "Peace to thee in thy coming in!" And he said to all the people, "Peace to you!" And he kissed them. And the people prayed with Joseph, and they were astonished at the sight of him. And Nicodemus received him into his house, and made a great feast, and called Annas and Caiaphas and the elders and the priests and the Levites to his house. And they rejoiced, eating and drinking with Joseph; and after singing hymns each proceeded to his own house. But Joseph remained in the house of Nicodemus.

And on the following day, which was the preparation, the rulers of the synagogue and the priests and the Levites went early to the house of Nicodemus; and Nicodemus met them, and said, "Peace to you!" And they said, "Peace to thee and to Joseph, and to all thy house and to all the house of Joseph!" And he brought them into his house. And all the Sanhedrim sat down, and Joseph sat down between Annas and Caiaphas; and no one dared to say a word to him. And Joseph said, "Why have you called me?" And they signified to Nicodemus to speak to Joseph. And Nicodemus, opening his mouth, said to Joseph, "Father, thou knowest that the honorable teachers and the priests and the Levites seek to learn



a word from thee." And Joseph said, "Ask." And Annas and Caiaphas, having taken the Law, made Joseph swear, saying, "Give glory to the God of Israel, and give him confession; for Achar being made to swear by the prophet did not forswear himself, but declared unto him all, and did not hide a word from him. Do thou also accordingly not hide from us to the extent of a word." And Joseph said, "I shall not hide from you one word." And they said to him, "With grief were we grieved because thou didst beg the body of Jesus, and wrap it in clean linen, and lay it in a tomb. And on account of this we secured thee in a room where there was no window; and we put locks and seals upon the doors, and guards kept watching where thou wast locked in. And on the first day of the week we opened and found thee not, and were grieved exceedingly; and astonishment fell upon all the people of the Lord until yesterday. And now relate to us what has happened to thee."

And Joseph said, "On the preparation, about the tenth hour, you locked me up, and I remained all the Sabbath. And at midnight, as I was standing and praying, the room where you locked me in was hung up by the four corners, and I saw a light like lightning into my eyes. And I was afraid, and fell to the ground. And some one took me by the hand and removed me from the place where I had fallen, and moisture of water was poured from my head even to my feet, and a smell of perfumes came about my nostrils. And he wiped my face, and kissed me, and said to me, 'Fear not, Joseph; open thine eyes and see who it is that speaks to thee.' And looking up I saw Jesus. And I trembled, and thought it was a phantom; and I said the commandments, and he said them with me. Even so you are not ignorant that a phantom,

if it meet anybody and hear the commandments, takes to flight. And seeing that he said them with me, I said to him, 'Rabbi Elias.' And he said to me, 'I am not Elias.' And I said to him, 'Who art thou, my lord?' And he said to me, 'I am Jesus, whose body thou didst beg from Pilate; and thou didst clothe me with clean linen, and didst put a napkin on my face, and didst lay me in thy new tomb, and didst roll a great stone to the door of the tomb. And I said to him that was speaking to me, 'Show me the place where I laid thee.' And he carried me away and showed me the place where I laid him; and the linen cloth was lying in it, and the napkin for his face. I knew that it was Jesus. And he took me by the hand and placed me, though the doors were locked, in the middle of my house, and led me away to my couch, and said to me, 'Peace to thee!' And he kissed me, and said to me, 'For forty days go not forth out of thy house; for behold I go to my brethren into Galilee.'"

### XCIII.

#### LEVI'S TESTIMONY TO JESUS BEFORE THE SANHEDRIM.<sup>132</sup>

And the rulers of the synagogue, and the priests and the Levites, when they heard these words from Joseph, became as dead, and fell to the ground, and fasted until the ninth hour. And Nicodemus, along with Joseph, exhorted Annas and Caiaphas, the priests and the Levites, saying, "Rise up and stand upon your feet, and taste bread and strengthen your souls, because to-morrow is the Sabbath of the Lord." And they rose up and prayed to God, and ate and drank, and departed every man to his own house.

And on the Sabbath the teachers and the

priests and Levites sat questioning each other, and saying, "What is this wrath that has come upon us? for we know his father and his mother." Levi, a teacher, says, "I know that his parents fear God, and do not withdraw themselves from the prayers, and give the tithes thrice a year. And when Jesus was born his parents brought him to this place, and gave sacrifices and burnt offerings to God. And when the great teacher Simeon took him into his arms, he said, 'Now thou sendest away thy servant, Lord, according to thy word, in peace; for mine eyes have seen thy salvation which thou hast prepared before the face of all the peoples: a light for the revelation of the Gentiles and the glory of thy people Israel.' And Simeon blessed them, and said to Mary his mother, 'I give thee good news about this child.' And Mary said, 'It is well, my Lord.' And Simeon said to her, 'It is well; behold, he is set for the fall and rising again of many in Israel, and for a sign spoken against; and a sword shall pierce through thy own soul also, that the thoughts of many hearts may be revealed.'"

They say to the teacher Levi, "How knowest thou these things?" Levi says to them, "Do you not know that from him I learned the law?" The Sanhedrim say to him, "We wish to see thy father." And they sent for his father, And they asked him; and he said to them, "Why have you not believed my son? The blessed and just Simeon himself taught him the law." The Sanhedrim says to Rabbi Levi, "Is the word that you have said true?" And he said, "It is true." And the rulers of the synagogue, and the priests and the Levites, said to themselves, "Come, let us send into Galilee to the three men that came and told about his teaching and his taking up, and let them tell us

how they saw him taken up." And this saying pleased all.

## XCIV.

THE TAKING UP OF JESUS TESTIFIED BY THE THREE MEN.<sup>133</sup>

And they sent away the three men who had already gone away into Galilee with them, and said to them, "Say to Rabbi Adas, and Rabbi Phinces, and Rabbi Haggai, Peace to you, and all who are with you! A great inquiry having taken place in the Sanhedrim, we have been sent to you to call you to this holy place, Jerusalem."

And the men set out into Galilee, and found them sitting and considering the law; and they saluted them in peace. And the men who were in Galilee said to those who had come to them, "Peace upon all Israel!" And they said, "Peace to you!" And they again said to them, "Why have you come?" And those who had been sent said, "The Sanhedrim call you to the holy city of Jerusalem." And when the men heard that they were sought by the Sanhedrim, they prayed to God, and reclined with the men, and ate and drank, and rose up, and set out in peace to Jerusalem.

And on the following day the Sanhedrim sat in the synagogue, and asked them, saying, "Did you really see Jesus sitting on the mountain Mornphl, teaching his eleven disciples, and did you see him taken up?" And the men answered them, and said, "As we saw him taken up, so also we said."

Annas says, "Take them away from one another, and let us see whether their account agrees." And they took them away from one another. And first they called Adas, and said to him, "How didst thou see Jesus taken up?" Adas said, "While he was yet sitting on the

mountain Mornphl, and teaching his disciples, we saw a cloud overshadowing both him and his disciples. And the cloud took him up into heaven, and his disciples lay on their face upon the earth." And they called Phinces the priest, and asked him also, saying, "How didst thou see Jesus taken up?" And he spoke in like manner. And they again asked Haggai, and he spoke in like manner.

And the Sanhedrim said, "The law of Moses holds, At the mouth of two or three every word shall be established." And Buthem, a teacher, says, "It is written in the law, And Enoch walked with God, and was not, because God took him." Jairus, a teacher, said, "And the death of holy Moses we have heard of, and have not seen it; for it is written in the law of the Lord, And Moses died from the mouth of the Lord, and no man knoweth of his sepulchre unto this day." And Rabbi Levi said, "Why did Rabbi Simeon say, when he saw Jesus, Behold, he is set for the fall and rising again of many in Israel, and for a sign spoken against?" And Rabbi Isaac said, "It is written in the law, Behold, I send my messenger before thy face, who shall go before thee to keep thee in every good way, because my name is called upon it."

And Annas and Caiaphas said, "Rightly have you said what is written in the law of Moses, that no one saw the death of Enoch, and no one has named the death of Moses; but Jesus was tried before Pilate, and we saw him receiving blows and spittings on his face, and the soldiers put about him a crown of thorns, and he was scourged, and received sentence from Pilate, and was crucified on the Calvary, and two robbers with him; and they gave him to drink vinegar with gall, and Longinus the soldier pierced his side with a spear; and Joseph our honorable father begged his body, and as he



says, he is risen ; and as the three teachers say, We saw him taken up into heaven."

## XCV.

THOSE THAT HAD RISEN WITH JESUS ARE SUMMONED.<sup>134</sup>

Joseph says, "And why do you wonder that Jesus has risen ? But it is wonderful that he has not risen alone, but that he has also raised many others of the dead, who have appeared in Jerusalem to many. And if you do not know the others, Simeon at least, who took Jesus (in his arms), and his two sons whom he has raised up—they at least you know. For we buried them not long ago ; but now their tombs are seen open and empty, and they are alive, and dwelling in Arimathea, living together in prayers. And indeed they are heard praying, but speaking with nobody, and they are silent as the dead. But come, let us go to them ; let us conduct them to us with all honor and respect. And if we adjure them, perhaps they will speak to us of the mystery of their resurrection."

They therefore sent men, and they found their tombs open and empty. Joseph says, "Let us go to Arimathea and find them." Then rose up the chief priests Annas and Caiaphas, and Joseph, and Nicodemus and Gamaliel and others with them, and went away to Arimathea, and found those whom Joseph spoke of on their bended knees, and spending their time in prayer. They made prayer, therefore, and saluted each other. Then they came with them to Jerusalem, and brought them into the synagogue, and secured the doors, and placed in the midst the law of the Jews ; and the chief priests said to them, "We wish you to swear by the God of Israel and Adonai, and so that you tell the truth, how you have risen, and who has raised you from the dead."

The men who had risen having heard this, made upon their faces the sign of the cross, and said to the chief priests, "Give us paper and ink and pen." These therefore they brought.

## XCVI.

### THE ACCOUNT OF THE RISEN OF JESUS' DESCENT INTO HADES.<sup>136</sup>

And sitting down, they wrote thus :

"O Lord Jesus Christ, the resurrection and the life, grant us grace that we may give an account of thy resurrection and thy miracles which thou didst in Hades. We then were in Hades, with all who had fallen asleep since the beginning of the world. And at the hour of midnight there rose a light as if of the sun, and shone into these dark regions ; and we were all lighted up, and saw each other. And straightway our father Abraham was united with the patriarchs and the prophets, and at the same time they were filled with joy, and said to each other, This light is from a great source of light. The prophet Isaias, who was there present, said, This light is from the Father, and from the Son, and from the Holy Spirit ; about whom I prophesied when yet alive, saying, The land of Zebulun, and the land of Nephthalim, the people that sat in darkness, have seen a great light. And now it has come and shone upon us sitting in death.

"And when we were all exulting in the light which shone over us, there came up to us our father Simeon ; and he said, exulting, Glorify the Lord Jesus Christ, the Son of God ; because I took him up when was born, an infant, in my hands in the temple ; and, instigated by the Holy Spirit, I said to him, confessing, Now mine eyes have seen thy salvation, which thou hast prepared in the sight of all peoples, a light

for the revealing of the nations, and the glory of thy people Israel. When they heard this, all the multitude of the saints exulted more.

“And after this there came into the midst another, an ascetic from the desert, and the patriarchs said to him, Who art thou? And he said, I am John, the last of the prophets, who made the paths of the Son of God straight, and proclaimed to the people repentance for the remission of sins. And the Son of God came to me; and I, seeing him a long way off, said to the people, Behold the Lamb of God, who taketh away the sin of the world. And with my hand I baptized him in the river Jordan, and I saw the Holy Spirit descending upon him in the form of a dove; and I heard a voice from the heavens, saying, This is my beloved Son, in whom I am well pleased. And on this account he sent me also to you, to proclaim how the only begotten Son of God is coming here, that whosoever shall believe in him shall be saved, and whosoever shall not believe in him shall be condemned. On this account I say to you all, in order that when you see him you all may adore him, that now only is for you the time of repentance for having adored idols in the vain upper world, and for the sins you committed, and that this is impossible at any other time.”

## CVII.

### JESUS' DESCENT INTO HADES—*Continued.*<sup>136</sup>

“While John, therefore, was thus teaching those in Hades, the first created and forefather Adam heard, and said to his son Seth, My son, I wish thee to tell the forefathers of the race of men and the prophets all that thou heardest from Michael the archangel when I sent thee to the gates of paradise to implore God that he

might send thee his angel to give thee oil from the tree of mercy, with which to anoint my body when I was sick. Then Seth said, Prophets and patriarchs, hear! When my father Adam, the first created, was about to fall once upon a time into death, he sent me to make entreaty to God very close by the gate of paradise, that he would guide me by an angel to the tree of compassion, and that I might take oil and anoint my father, and that he might rise up from his sickness: which thing, therefore, I also did. And after the prayer an angel of the Lord came, and said to me, What, Seth, dost thou ask? Dost thou ask oil which raiseth up the sick, or the tree from which this oil flows, on account of the sickness of thy father? This is not to be found now. Go therefore and tell thy father, that after the accomplishing of 5500 years from the creation of the world, then shall come into the world the only begotten Son of God, being made man; and he shall anoint him with this oil, and shall raise him up; and shall wash clean, with water and with the Holy Spirit, both him and those out of him, and then shall he be healed of every disease; but now this is impossible.

“When the patriarchs and the prophets heard these words they rejoiced greatly.”

### XCVIII.

#### JESUS' DESCENT INTO HADES—*Continued.*<sup>137</sup>

“And when all were in such joy, came Satan, the prince of darkness, and said to Hades, O all-devouring and insatiable, hear my words. There is of the race of the Jews one named Jesus, calling himself the Son of God; and being a man, by our working with them the Jews have crucified him; and now when he is dead, be

ready that we may secure him here. For I know that he is a man; and I heard him also saying, My soul is exceeding sorrowful, even unto death. He has also done me many evils when living with mortals in the upper world. For wherever he found my servants, he persecuted them; and whatever men I made crooked, blind, lame, lepers, or any such thing, by a single word he healed them; and many whom I had got ready to be buried, even these through a single word he brought to life again.

"Hades says, And is this [man] so powerful as to do such things by a single word? or if he be so, canst thou withstand him? It seems to me that, if he be so, no one will be able to withstand him. And if thou sayest that thou didst hear him dreading death, he said this mocking thee, and laughing, wishing to seize thee with the strong hand; and woe, woe to thee to all eternity!

"Satan says, O all-devouring and insatiable Hades, art thou so afraid at hearing of our common enemy? I was not afraid of him, but worked in the Jews, and they crucified him, and gave him also to drink gall with vinegar? Make ready, then, in order that thou may lay fast hold of him when he comes.

"Hades answered, Heir of darkness, son of destruction, devil, thou hast just now told me that many whom thou hadst made ready to be buried be brought to life again by a single word. And if he has delivered others from the tomb, how and with what power shall he be laid hold of by us? For I not long ago swallowed down one dead, Lazarus by name; and not long after, one of the living by a single word dragged him up by force out of my bowels: and I think that it was he of whom thou speakest. If therefore we receive him here, I am afraid lest perchance we be in danger even about the rest. For, lo, all



those that I have swallowed from eternity I perceive to be in commotion, and I am pained in my belly. And the snatching away of Lazarus beforehand seems to me to be no good sign, for not like a dead body, but like an eagle, he flew out of me; for so suddenly did the earth throw him out. Wherefore also I adjure even thee, for thy benefit and for mine, not to bring him here; for I think that he is coming here to raise all the dead. And this I tell thee: By the darkness in which we live, if thou bring him here, not one of the dead will be left behind in it to me."

### XCIX.

#### JESUS' DESCENT INTO HADES—*Continued*.<sup>138</sup>

"While Satan and Hades were thus speaking to each other there was a great voice like thunder, saying, Lift up your gates, O ye rulers; and be ye lifted up, ye everlasting gates, and the King of glory shall come in. When Hades heard, he said to Satan, Go forth, if thou art able, and withstand him. Satan therefore went forth to the outside. Then Hades says to his demons, Secure well and strongly the gates of brass and the bars of iron, and attend to my bolts, and stand in order, and see to everything; for if he come in here woe will seize us. The forefathers having heard this began all to revile him, saying, O all-devouring and insatiable! open, that the King of glory may come in. David the prophet says, Dost thou not know, O blind, that I when living in the world prophesied this, saying, Lift up your gates, O ye rulers? Isaiah said, I, foreseeing this by the Holy Spirit, wrote, The dead shall rise up, and those in their tombs shall be raised, and those in the earth shall rejoice.<sup>139</sup> And where, O death, is thy sting? where, O Hades, is thy victory.<sup>140</sup> There

came, then, again a voice, saying, Lift up the gates. Hades, hearing the voice the second time, answered as if, forsooth, he did not know, and says, Who is this King of glory? The angels of the Lord say, The Lord strong and mighty, the Lord mighty in battle. And immediately with these words the brazen gates were shattered and the iron bars broken, and all the dead who had been bound came out of the prisons, and we with them. And the King of glory came in in the form of a man, and all the dark places of Hades were lighted up. Immediately Hades cried out, We have been conquered: woe to us! But who art thou, that hast such power and might? and what art thou, who comest here without sin, who art seen to be small and yet of great power, lowly and exalted, the slave and the master, the soldier and the king, who hast power over the dead and the living? thou wast nailed on the cross, and placed in the tomb; and now thou art free, and hast destroyed all our power. Art thou then the Jesus about whom the chief satrap Satan told us, that through cross and death thou art to inherit the whole world? Then the King of glory seized the chief satrap Satan by the head, and delivered him to his angels, and said, With iron chains bind his hands, and his feet, and his neck, and his mouth. Then he delivered him to Hades, and said, Take him, and keep him secure till my second appearing."

## C.

JESUS' DESCENT INTO HADES—*Continued.*<sup>141</sup>

"And Hades receiving Satan said to him, Beelzebub, heir of fire and punishment, enemy of the saints, through what necessity didst thou bring about that the King of glory should be

crucified, so that he should come here and deprive us of our power? Turn and see that not one of the dead has been left in me, but all that thou hast gained through the tree of knowledge, all hast thou lost through the tree of the cross, and all thy joy has been turned into grief; and wishing to put to death the King of glory, thou hast put thyself to death. For, since I have received thee to keep thee safe, by experience shalt thou learn how many evils I shall do unto thee. O arch-devil, the beginning of death, root of sin, and of all evil, what evil didst thou find in Jesus, that thou shouldst compass his destruction? how hast thou dared to do such evil? how hast thou busied thyself to bring down such a man into this darkness, through whom thou hast been deprived of all who have died from eternity?"

## CI.

JESUS' DESCENT INTO HADES—*Continued.*<sup>142</sup>

"While Hades was thus discoursing to Satan, the King of glory stretched out his right hand, and took hold of our forefather Adam, and raised him. Then turning also to the rest, he said, Come all with me, as many as have died through the tree which he touched; for, behold, I again raise you all up through the tree of the cross. Thereupon he brought them all out, and our forefather Adam seemed to be filled with joy, and said, I thank thy majesty, O Lord, that thou hast brought me up out of the lowest Hades. Likewise also all the prophets and saints said, We thank thee, O Christ, Saviour of the world, that thou hast brought our life up out of the destruction. And after they had thus spoken the Saviour blessed Adam with the sign of the cross on his forehead, and did this also to the patriarchs and prophets and martyrs

and forefathers ; and he took them and sprang up out of Hades. And while he was going the holy fathers accompanying him sung praises, saying, Blessed is he that cometh in the name of the Lord : allelujah ; to him be the glory of all the saints."

## CII.

### JESUS' DESCENT INTO HADES—*Continued.*<sup>143</sup>

"And setting out to Paradise he took hold of our forefather Adam by the hand and delivered him and all the just to the archangel Michael. And as they were going into the door of Paradise there met them two old men, to whom the holy fathers said, Who are you who have not seen death, and have not come down into Hades, but who dwell in Paradise in your bodies and your souls? One of them answered, and said, I am Enoch, who was well pleasing to God, and who was translated hither by him ; and this is Elias the Theshbite : and we are also to live until the end of the world, and then we are to be sent by God to withstand Antichrist and to be slain by him,<sup>144</sup> and after three days to rise again and to be snatched up in clouds to meet the Lord. While they were thus speaking there came another lowly man, carrying also upon his shoulders a cross, to whom the holy fathers said, Who art thou who hast the look of a robber ; and what is the cross which thou bearest upon thy shoulders? He answered, I, as you say, was a robber and a thief in the world, and for these things the Jews laid hold of me and delivered me to the death of the cross along with our Lord Jesus Christ. While, then, he was hanging upon the cross, I, seeing the miracles that were done, believed in him, and entreated him, and said, Lord, when thou shalt be king, do not forget me. And immedi-

ately he said to me, Amen, amen. To-day, I say unto thee, shalt thou be with me in Paradise. Therefore I came to Paradise carrying my cross ; and finding the archangel Michael, I said to him, Our Lord Jesus, who has been crucified, has sent me here ; bring me, therefore, to the gate of Eden. And the flaming sword, seeing the sign of the cross, opened to me and I went in. Then the archangel says to me, Wait a little, for there cometh also the forefather of the race of men, Adam, with the just, that they too may come in. And now, seeing you, I came to meet you. The saints hearing these things, all cried out with a loud voice, Great is our Lord, and great is his strength."

### CIII.

#### JESUS' DESCENT INTO HADES—*Concluded.*<sup>144</sup>

"All these things we saw and heard ; we, the two brothers, Karinus and Leucius. More we are not allowed to tell of the other mysteries of God, as Michael the archangel adjured us, and said, You shall go into Jerusalem with your brethren and continue in prayers, and you shall cry out and glorify the resurrection of the Lord Jesus Christ, who has raised you up again from the dead with himself. And with none of men shall you speak ; and you shall sit as if dumb until the hour shall come when the Lord himself shall permit you to relate the mysteries of his divinity. And Michael the archangel ordered us to walk across Jordan into a place rich and fertile, where there are many who rose again along with us for an evidence of the resurrection of Christ the Lord ; because only three days were allowed us who have risen from the dead to celebrate in Jerusalem the passover of the Lord with our living relations



for an evidence of the resurrection of Christ the Lord; and we have been baptized in the holy river of Jordan, receiving each of us white robes. And after three days, when we had celebrated the passover of the Lord, all who rose again along with us were snatched up into the clouds and taken across the Jordan, and were no longer seen by any one. These are the things which the Lord commanded us to relate to you. Give him praise and confession and be penitent, that he may have mercy upon you. Peace be to you from the same Lord Jesus Christ, and the Saviour of all of us. Amen."

#### CIV.

**DELIVERY OF THE REPORT FROM HADES—THE HIGH-PRIESTS TESTIFY BEFORE PILATE THAT JESUS IS THE SON OF GOD.<sup>146</sup>**

After they had finished all, writing on separate sheets of paper, they arose. And Karinus gave what he wrote into the hands of Annas and Caiaphas and Gamaliel; in like manner also Leucius gave what he wrote into the hands of Nicodemus and Joseph. And being suddenly transfigured, they became exceedingly white, and were seen no more. And their writings were found exactly the same—not one letter more or less. All the synagogue of the Jews hearing all these wonderful sayings of Karinus and Leucius, said to each other, "Truly all these things have been done by the Lord, and blessed be the Lord for ever and ever. Amen!"

And they all went out with great anxiety, beating their breasts with fear and trembling; and they went away, each to his own house. All these things which were said by the Jews in their synagogue Joseph and Nicodemus immediately reported to the proconsul. And Pilate

himself wrote all which had been done and said concerning Jesus, by the Jews, and he placed all the words in the public records of his prætorium.

After this, Pilate, going into the temple of the Jews, assembled all the chief priests and learned men and scribes and teachers of the law, and went in with them into the sanctuary of the temple, and ordered that all the gates should be shut, and said to them, "We have heard that you have a certain great collection of books in this temple: therefore I ask you that it be presented before us." And when four officers brought in that collection of books, adorned with gold and precious gems, Pilate said to all, "I adjure you by the God of your fathers, who ordered you to build this temple, not to conceal the truth from me. You all know what is written in that collection of books; but now say whether you have found in the writings that Jesus, whom you have crucified, to be the Son of God that was to come for the salvation of the human race, and in how many revolutions of the seasons he ought to come. Declare to me whether you crucified him in ignorance of this, or knowing it."

Being thus adjured, Annas and Caiaphas ordered all the others who were with them to go out of the sanctuary; and themselves shut all the gates of the temple and the sanctuary, and said to Pilate, "We have been adjured by thee, O good judge, by the building of this temple, to give thee the truth and a clear account. After we had crucified Jesus, not knowing him to be the Son of God, thinking that he did miracles by means of some charm, we made a great synagogue in this temple. And conferring with each other of the signs of the miracles which Jesus had done, we found many witnesses of our nation who said that they had seen Jesus alive after suffering death, and that he had

penetrated into the height of heaven. And we have seen two witnesses whom Jesus raised up again from the dead, who told us many wonderful things that Jesus did among the dead, which we have in our hands, written out. And our custom is, every year before our synagogue, to open that holy collection of books and seek out the testimony of God. And we have found in the first book of the seventy, where the archangel Michael spoke to the third son of Adam, the first man, of 5500 years, in which the Christ, the most beloved Son of God, was to come from the heavens; and upon this we have considered that perhaps he was the God of Israel who said to Moses, Make to thee the ark of the covenant, two cubits and a half in length, one cubit and a half in breadth, one cubit and a half in height. In these five and a half cubits we have understood and recognized, from the structure of the ark of the old covenant, that in five and a half thousands of years Jesus Christ was to come in the ark of the body; and we have found him to be the God of Israel, the Son of God. Because after his passion we, the chief priests, wondering at the signs which happened on account of him, opened this collection of books, searching out all the generations even to the generation of Joseph, and reckoning that Mary the mother of Christ was of the seed of David; and we have found that from the time that God made the heaven and the earth and the first man to the deluge are 2212 [2512] years; and from the deluge to Abraham, 912 [960] years; and from Abraham to Moses, 430 years; from Moses to David, 510 years; from David to the exile, 500 years; from the exile to the advent of Christ, 538 years: which together were 5560 years:<sup>147</sup> and thus it is evident that Jesus, whom we have crucified, is Jesus Christ the Son of God, true and almighty God."

## CV.

PONTIUS PILATE TO HIS EMPEROR CLAUDIUS TIBERIUS.<sup>148</sup>

It has lately happened, as I myself have also proved, that the Jews, through envy, had punished themselves and their posterity by a cruel condemnation. In short, when their fathers had a promise that their God would send them from heaven his holy one, who should deservedly be called their king, and promised that he would send him by a virgin upon the earth; when, therefore, while I was procurator, he had come into Judea, and when they saw him enlightening the blind, cleansing the lepers, curing the paralytics, making demons flee from men, even raising the dead, commanding the winds, walking dryshod upon the waves of the sea, and doing many other signs of miracles; and when all the people of the Jews said that he was the Son of God,—the chief priests felt envy against him, and seized him and delivered him to me; and, telling me one lie after another, they said that he was a sorcerer, and was acting contrary to their law. And I believed that it was so, and delivered him to be scourged, according to their will. And they crucified him, and set guards over him when buried. And he rose again on the third day while my soldiers were keeping guard. But so flagrant was the iniquity of the Jews that they gave money to my soldiers, saying, "Say that his disciples have stolen his body." But after receiving the money they could not keep secret what had been done; for they bore witness both that he had risen again, that they had seen him, and that they had received money from the Jews.

This accordingly I have done, lest any one should give a different and a false account of it,

and lest thou shouldst think that the lies of the Jews are to be believed.

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*“Pontius Pilate to Tiberius Cæsar the Emperor, greeting.”*<sup>149</sup>

“Upon Jesus Christ, whose case I had clearly set forth to thee in my last, at length by the will of the people a bitter punishment has been inflicted, myself being in a sort unwilling and rather afraid: a man, by Hercules, so pious and strict no age has ever had nor will have. But wonderful were the efforts of the people themselves, and the unanimity of all the scribes and chief men and elders, to crucify this ambassador of truth, notwithstanding that their own prophets, and after our manner the Sibyls, warned them against it; and supernatural signs appeared while he was hanging, and, in the opinion of philosophers, threatened destruction to the whole world. His disciples are flourishing, in their work and the regulation of their lives not belying their master; yea, in his name most beneficent. Had I not been afraid of the rising of a sedition among the people, who were just on the point of breaking out, perhaps this man would still have been alive to us; although, urged more by fidelity to thy dignity than induced by my own wishes, I did not according to my strength resist that innocent blood free from the whole charge [brought against it], but unjustly, through the malignity of men, should be sold and suffer, yet, as the Scriptures signify, to their own destruction. Farewell.

“28th March.”

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*“To the most mighty, venerable, awful, most divine, the august—Pilatus Pontius the governor of the East:*

“I have to report to thy reverence, through this writing of mine, being seized with great



trembling and fear, O most mighty emperor, the conjuncture of the present times, as the end of these things has shown. For while I, my lord, according to the commandment of thy clemency, was discharging the duties of my government, which is one of the cities of the east, Jerusalem by name, in which is built the temple of the Jewish nation, all the multitude of the Jews came together and delivered to me a certain man named Jesus, bringing against him many and groundless charges; and they were not able to convict him in anything. And one heresy of theirs against him was, that he said that the Sabbath was not their right rest. And that man wrought many cures in addition to good works. He made the blind see, he cleansed lepers; he raised the dead; he healed paralytics who could not move at all, except that they only had their voice, and the joining of their bones; and he gave them the power of walking about and running, commanding [them] by a single word. And another mightier work he did, which was strange even with our gods: he raised up a dead man, Lazarus, who had been dead four days, by a single word ordering the dead man to be raised, although his body was already corrupted by the worms that grow in wounds; and that ill-smelling body lying in the tomb he ordered to run; and as a bridegroom from the bridal chamber, so he came forth out of the tomb, filled with exceeding fragrance. And some that were cruelly vexed by demons, and had their dwelling in deserts, and ate the flesh of their own limbs, and lived along with reptiles and wild beasts, he made to be dwellers in cities in their own houses, and by a word he rendered them sound-minded; and he made those that were troubled by unclean spirits to be intelligent and reputable; and sending away the demons in them into a herd of swine he suffo-

cated them in the sea. Another man again, who had a withered hand and lived in sorrow, and had not even the half of his body sound, he rendered sound by a single word. And a woman that had a flow of blood for many years, so that in consequence of the flowing of her blood all the joinings of her bones appeared, and were transparent like glass; and assuredly all the physicians had left her without hope and had not cleansed her, for there was not in her a single hope of health: once then, as Jesus was passing by, she took hold of the fringe of his clothes behind, and that same hour the power of her body was completely restored, and she became whole as if nothing were the matter with her, and she began to run swiftly to her own city, Paneas.

“And these things indeed were so. And the Jews gave information that Jesus did these things on the Sabbath. And I also ascertained that the miracles done by him were greater than any which the gods whom we worship could do. Him, then, Herod and Archelaus and Philip, and Annas and Caiaphas, with all the people, delivered to me to try him. And as many were exciting an insurrection against me, I ordered him to be crucified. And when he had been crucified there was darkness over the whole earth, the sun having been completely hidden, and the heaven appearing dark though it was day, so that the stars appeared, but had at the same time their brightness darkened, as I suppose your reverence is not ignorant of, because in all the world they lighted lamps from the sixth hour until evening. And the moon, being like blood, did not shine the whole night, and yet she happened to be at the full. And the world was shaken by unspeakable miracles, and all the creation was like to be swallowed up by the lower regions, so that also the sanctuary of their

temple was rent from top to bottom. And again there was thunder and a mighty noise from heaven, so that all our land shook and trembled. And there was seen in that terror dead men raised up, as the Jews that saw them said, We have seen Abraham and Isaac and Jacob and the twelve patriarchs that died 2500 years ago ; and we have seen Noah manifestly in the body. And the stars also, and Orion, made a lament about the Jews on account of the wickedness that had been done by them. And on the first day of the week, about the third hour of the night, the sun was seen such as it had never at any time shone, and all the heaven was lighted up. And as lightnings come on in winter, so majestic men of indescribable splendor of dress and of glory appeared in the air, and an innumerable multitude of angels crying out, and saying, Glory in the highest to God, and on earth peace, among men good-will : come up out of Hades, ye who have been kept in slavery in the underground regions of Hades. And at their voice all the mountains and hills were shaken, and the rocks were burst asunder ; and great chasms were made in the earth, so that also what was in the abyss appeared. And there were seen in that terror dead men raised up to the number of five hundred, and all the multitude walked about, and sang praises to God with a loud voice, saying, The Lord our God, that has risen from the dead, has brought to life all the dead, and has plundered Hades and put him to death.

“ All that night, therefore, my lord, O king, the light ceased not. And many of the Jews died, and were ingulfed and swallowed up in the chasms in that night, so that not even their bodies appeared. Those, I say, of the Jews suffered that had spoken against Jesus. And one synagogue was left in Jerusalem, since all

those synagogues that had been against Jesus were ingulfeed.

“From that fear, then, being in perplexity, and seized with much trembling, at that same hour I ordèred what had been done by them all to be written; and I have reported it to thy mightiness.”





# NOTES.

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<sup>1</sup> Comp. *Hist. Joseph.*, c. 2.

<sup>2</sup> Joseph is often mentioned as carpenter, and thus he is also called in Matt. xii. 55. In Mark vi. 3, Jesus himself is styled ὁ τέκτων, although Origen (*Contra Celsum*, vi. 36) says that nowhere in the gospels is Jesus himself called a carpenter. The universal testimony of the Church, however, represents Christ as the son of a carpenter; and Justin Martyr (*Dial. cum Tryphone*, c. 88) says that Jesus made ploughs and yokes (ἀροτρα καὶ ζυγά). Hilary on *Matthew*, c. 14, asserts that Jesus was a smith (*ferrum igne vincentis, massamque formantis*).

<sup>3</sup> The name of Joseph's wife is nowhere mentioned, but Nicephorus (*Hist. Eccles.*, c. 2, 3) calls her Salome. In his treatise *Contra Helvidium* Jerome highly disapproves the common opinion of Joseph being twice married, and claims the authority of Ignatius, Polycarp, Irenæus, Justin Martyr, and "many other apostolical men," in favor of his view, that our Lord's brethren were his cousins only, or, at all events, that they were not the children of Joseph and Mary. The question concerning the "Brothers of the Lord" has been fully treated by Schaff, *History of the Christian Church* (vol. i., *Apostolic Christianity*), p. 272 sq. (New York, 1882).

<sup>4</sup> With the exception of Justus, the other names correspond with Mark vi. 3.

<sup>5</sup> Comp. *Evang. de Nativitate Mariæ*, c. 1, 2; *Historia de nativitate Mariæ* or *Pseudo-Matthæi Evangelium*, c. 1, 2; *Protevangeliium Jacobi*, c. 1.

<sup>6</sup> According to Hippolytus, in Niceph., *Hist. Eccl.*, 2, 3, Anna's father was Matham, a priest, and her mother's name was Mary, who had three daughters: Mary, Sobe, and Anna. Epiphanius (*Haeres.*, 78, 17) is the first who mentions Mary as the daughter of Anna and Joachim. In the *Breviarium Romanum* (lect. 4, De Anna) Anna is called the daughter of Gazir. That she was married three times we see from the following lines, quoted by Gerson in a sermon on the Nativity:

"Anna tribus nupsit, Joachim, Cleophae, Salomaeque,  
Ex quibus ipsa viris peperit tres Anna Marias,

Quas duxere Joseph, Alphaeus, Zebedeusque,  
Prima Jesum, Jacobum, Joseph, cum Simone Judam  
Altera dat, Jacobum dat tertia, datque Joannem."

<sup>7</sup> This priest is also called Issachar (in *Evang. de nativitate Mariae*, c. 2).

<sup>8</sup> No such passage is extant in the Old Testament. According to the Mishna, *Yebamoth*, 6, 6, a man was obliged to take a second and even a third wife, if his first wife had no children within ten years. The same was the case with the second. But this was a rabbinic injunction, and it is possible that in view of this injunction Joh. Damast., *De orthod. fid.*, 4, 24, wrote: ἐπικαταρατος πᾶς ὃς οὐκ ἐγείρει σπέρμα ἐν τῷ Ἰσραὴλ, which he calls νομικὸν πρόσταγμα. Similar is the language of Hieron., *Adv. Jovin.* and in *Isaia* 4, 1: Maledicta sterilis, quae non habet semen in Israel. In connection with this we may also call attention to a strange version in the Septuagint, Isa. xxxi. 9: μακάριος ὃς ἔχει ἐν Σιών σπέρμα, καὶ οἰκείους ἐν Ἱερουσαλὴμ; i.e., "blessed is he that has a seed in Sion and household friends in Jerusalem," which is not found in the Hebrew.

<sup>9</sup> *Hist. de nativ. Mariae*, 2, 3; *Evangel. de nativitate Mariae*, 3, 4; *Protevangelium*, 2, 3, 4. As the narratives are so different, we have given them in full.

<sup>10</sup> Cp. *Protevangelium*, c. 5; *Evangelium de nat. Mariae*, c. 5; *Historia de nativ. Mariae*, c. 4.

<sup>11</sup> Cp. *Protevangelium*, c. 6, 7.

<sup>12</sup> Cp. *Protevangel.*, c. 7; *Evangel. de nativitate Mariae*, c. 6; *Hist. de nativ. Mariae*, c. 4, 5.

<sup>13</sup> Cp. *Hist. de nat. Mariae*, c. 6; *Evang. de nativ. Mariae*, c. 7; *Protev.*, c. 8.

<sup>14</sup> The beauty of Mary is thus described in a Latin poem belonging to the twelfth century (cp. E. du Méril, *Poésies populaires latines du moyen-âge*):

Pulcra dorso, pulcra palis  
Dentiumque serie!  
Pulcra, pulcrum aliorum  
Formam vincis et olorum  
Olorina facie.  
Ave, Pulcra fauce, nare,  
Cujus nemo curaxare  
Potest formam graphicis. . .

<sup>15</sup> In the Koran too we read of Mary being supplied with food: "So oft as Zacharias went in to Mary at the sanctuary he found her supplied with food. O Mary! said he, whence hast thou this? She said, It is from God, for God supplies whom He will, without reckoning." (Sura iii. 37).

<sup>16</sup> Cp. *Historia de nativitate Mariae*, c. 7.

<sup>17</sup> Cp. *Evang. de nativitate Mariae*, c. 7; *Hist. de nat. Mar.*, c. 8; *Protev.*, c. 8; *Historia Josephi*, c. 3, 4.

<sup>18</sup> Cp. *Hist. de nat. Mariae*, c. 8; *Protev.*, c. 9, 10; *Evang. de nat. Mariae*, c. 8.

<sup>19</sup> Comp. *Evang. de nat. Mariae*, c. 9; *Protev.*, c. 11; *Hist. de nat. Mar.*, c. 9. We have given here, too, the three narratives. The Koran, in suras iii. and xix., gives an account of Mary's conception similar to that of the Apocrypha.

<sup>20</sup> Cp. *Protevang.*, c. 12; comp. also Luke i. 39 sq.

<sup>21</sup> Cp. *Evang. de nat. Mar.*, c. 10; *Hist. de nat. Mar.*, c. 10, 11; *Protev.*, c. 13, 14; *Hist. Josephi*, c. 5, 6.

<sup>22</sup> Cp. *Protev.*, c. 15, 16; *Hist. de nat. Mariae*, c. 12.

<sup>23</sup> Cp. *Protev.*, c. 17; *Hist. de nat. Mariae*, c. 13; *Hist. Joseph.*, c. 7; *Evang. infant. Arab.*, c. 2.

<sup>24</sup> Cp. *Protev.*, c. 17-20; *Hist. de nat. Mariae*, c. 13; *Hist. Joseph.*, c. 7; *Evang. infant. Arab.*, c. 2, 3, 4.

<sup>25</sup> Ch. *Hist. de nat. Mariae*, c. 14, 15; *Evang. infant. Arab.*, c. 5, 6.

<sup>26</sup> Isa i. 3, according to the Vulgate.

<sup>27</sup> Hab. iii. 2, according to the Septuagint.

<sup>28</sup> Tradition (*Nicephor.*, lib. i. cap. 12) tells us that, in reading the Scriptures, Simeon had stumbled at the verse "Behold, a virgin shall conceive, and bear a son" (Isa. vii. 14), and had then received the intimation that he should not die till he had seen it fulfilled. According to Nicephorus, Simeon is said to have died soon after this event. In early Christian writers he is surnamed Θεοδόχος.

<sup>29</sup> Comp. Luke ii. 36-38.

<sup>30</sup> Comp. *Hist. de nat. Mar.*, c. 16; *Protev.*, c. 21; *Evang. infant. Arab.*, c. 7, 8.

<sup>31</sup> *Beda*, opp. tom. iii. p. 649, gives the names and personal appearance of the magi as follows: *Melchior* was an old man, with white hair and long beard; *Caspar*, a ruddy and beardless youth; *Balthasar*, swarthy, and in the prime of life.

<sup>32</sup> Comp. *Protev.*, c. 22, 23, 24; *Hist. de nat. Mariae*, c. 17.

<sup>33</sup> Comp. *Hist. de nat. Mariae*, c. 17, 19; *Evang. infant. Arab.*, c. 9; *Hist. Josephi*, c. 8.

<sup>34</sup> Comp. *Hist. de nat. Mariae*, c. 20, 21.

<sup>35</sup> *Hist. de nat. Mariae*, c. 22, 24; *Evang. inf. Arab.*, c. 10. There were not wanting some writers who believed the story of the fallen idols to be true: comp. Eusebius, *Demonstr. Evang.*, 6, 20; 9, 2; Origen, *Hom.* 3, in *diversos*; Athanasius, *De incarnatione verbi*, i. p. 89; *Auctor Operis imperfecti*, ad Jes. 19, 1, and many others.

<sup>36</sup> Comp. *Evang. infant. Arab.*, c. 11.

<sup>37</sup> Comp. *Evang. infant. Arab.*, c. 12, 13.

<sup>38</sup> Ibid. c. 14.

<sup>39</sup> Ibid. c. 15.

<sup>40</sup> Ibid. c. 16, 17.

- <sup>40</sup> Ibid. c. 18.  
<sup>41</sup> Ibid. c. 19-22.  
<sup>42</sup> Ibid. c. 23.  
<sup>43</sup> Ibid. c. 24, 25; *Hist. Joseph.*, c. 8.  
<sup>44</sup> *Hist. de nat. Mariae*, c. 25; *Hist. Joseph.*, c. 9; *Ev. infant. Arab.*, c. 26.  
<sup>45</sup> *Evang. infant. Arab.*, c. 27, 28.  
<sup>46</sup> *Comp. Evang. infant. Arab.*, c. 29.  
<sup>47</sup> Ibid. c. 30.  
<sup>48</sup> Ibid. c. 31.  
<sup>49</sup> Ibid. c. 32.  
<sup>50</sup> Ibid. c. 33, 34.  
<sup>51</sup> Ibid. c. 35. Comp. also Jacobus à Voragine, *Legenda aurea*, cap. 45 (ed. Grässe, 1846, p. 184 sq.), where the boyhood of Judas Iscariot is described.  
<sup>52</sup> *Evang. inf. Arab.*, c. 46, 47; *Ev. Thomae*, c. 2-4. The story of the birds is also mentioned in the Koran, sura. iii. 48; v. 119.  
<sup>53</sup> *Evang. Thomae*, c. 5.  
<sup>54</sup> The text varies somewhat in the different editions. As the last sentence reads by Tischendorf, it gives a better sense: "It is enough for thee to see me, not to touch me. For thou knowest not who I am; but if thou didst know, thou wouldst not make me angry. And although just now I am with thee, I was made before thee."  
<sup>55</sup> *Evang. inf. Arab.*, c. 48; *Evang. Thomae*, c. 6, 7, 8.  
<sup>56</sup> *Evang. inf. Arab.*, c. 44; *Evang. Thomae*, c. 9.  
<sup>57</sup> *Ev. Thomae*, c. 10.  
<sup>58</sup> *Evang. inf. Arab.*, c. 45; *Ev. Thomae*, c. 11.  
<sup>59</sup> *Ev. inf. Arab.*, c. 36.  
<sup>60</sup> *Evang. inf. Arab.*, c. 37; *Ev. Thomae*, c. 6 in Cod. Paris.; comp. Thilo, p. 289.  
<sup>61</sup> *Ev. inf. Arab.*, c. 38, 39.  
<sup>62</sup> Ibid. c. 40.  
<sup>63</sup> Ibid. c. 41, 42.  
<sup>64</sup> *Ev. Thomae*, c. 12.  
<sup>65</sup> *Evang. Matth. Apocryph.*, c. 36, 37.  
<sup>66</sup> *Syngramma Thomae*, c. 13; *Ev. Matth. apocr.*, c. 37; *Ev. Thomae*, c. 11.  
<sup>67</sup> *Ev. Thomae*, c. 14, 15; *Ev. inf. Arab.*, c. 49.  
<sup>68</sup> *Ev. inf. Arab.*, c. 43; *Evang. Thomae*, c. 14.  
<sup>69</sup> *Ev. Thomae*, c. 15.  
<sup>70</sup> Ibid. c. 18.  
<sup>71</sup> *Ev. Matth. apocr.*, c. 42.  
<sup>72</sup> *Ev. inf. Arab.*, c. 50, 53; *Ev. Thomae*, c. 19.  
<sup>73</sup> *Ev. inf. Arab.*, c. 54; *Hist. Josephi*, c. 11.  
<sup>74</sup> *Hist. Josephi*, c. 10, 14, 15, 29.  
<sup>75</sup> Ibid. c. 12, 13.  
<sup>76</sup> Ibid. c. 14-16. Buxtorf, *Synagoga Jud.*, c. 49, quotes a confession in use among the Italian Jews, arranged in alphabetical order. It was thus: "Alas! I have trespassed, I have been treacherous, I have stolen, I have spoken

slander, I have committed iniquity and acted wickedly, I have sinned designedly and I have committed violence, I have framed falsehood, I have given evil counsel, I have uttered lies; I have blasphemed and revolted, I have been rebellious, I have acted perversely; I have been stiffnecked, I have acted wickedly and corrupted myself; I have done abominably, I have gone astray, and caused others to err; I have also turned aside from Thy excellent precepts and institutions, and which hath not profited me;" but Thou art just concerning all that is come upon us, for Thou hast dealt most truly, and I have done most wickedly.

<sup>77</sup> *Hist. Josephi*, c. 17.

<sup>78</sup> *Ibid.* c. 18-28. Of Joseph's death, Gerson, *In cerm. Josephin.* (ed. Dupin, iv. p. 780), sings thus :

Venerat illa dies, quae vitam morte pararet  
Perpetuum tibi juste Joseph, David inclyta proles :  
Christus adest cum matre pia, quibus officiose  
Servieras : vultu placido solantur euntem.  
Ora licet lachrymis oppleverit intus obortis  
Naturalis amor, etenim sat credere fas est,  
Quod patrem Jesus, et sponsum flevit morientem,  
Virgo benigna suum, etc.

<sup>79</sup> *Hist. Josephi*, c. 25-27.

<sup>80</sup> *Ibid.* c. 27, 28.

<sup>81</sup> Lentulus' Letter to the Roman Senate. Comp. the art. *Lentulus*, *Epistle of*, in McClintock and Strong's Cyclop.

<sup>82</sup> According to Suidas, sub voce *Ἰησοῦς*. The whole is argued at length by Walter, in *Codex in Suida mendax de Jesu*, Lipsiae, 1724.

<sup>83</sup> From the Gospel of the Ebionites (cp. Epiph., *Adv. haeres.*, 30, 13), *Evang. XII. apostol.* (cp. Hieron., lib. iii., adv. Pelag., cap. 1); Ev. Matth. Nazaraeorum (cp. Hieron., lib. iv., commentar. in Esaiæ 11, 2), composed by R. Hofmann. The baptism itself is mentioned in the Arabic Gospel of the Infancy, ch. 54, where it is also stated that "he accomplished his thirtieth year;" comp. also Luke iii. 23.

<sup>84</sup> Comp. The Acts of the Apostles, by Abdias (Fabrici, *Cod. Apocr. N. T.*, I. p. 402 sq.) We give here a list of the seventy disciples, of whom we read Luke x. 1. It is true that Eusebius, *Hist. Eccl.* 1, 11, expressly states that there exists no catalogue of the seventy disciples, which is also confirmed by Chrysostom, *Homil.* 18 in *Joannem*; yet the *Bibliotheca Max. P. P. III* contains the following list:

1. James, brother of the Lord, bishop of Jerusalem.
2. Cleophas, cousin of Jesus, on Joseph's side, who accompanied Jesus to Emmaus, and succeeded James.
3. Matthew of Bethlehem, who afterwards took the place of Judas Iscariot, and preached the gospel in Ethiopia, where he suffered martyrdom.
4. Thaddæus, a pupil of Thomas, who delivered the let



ter to King Abgar of Edessa, and became apostle of the Syrians.

5. *Annianus*, first bishop of Damascus, who baptized Paul, and suffered martyrdom.

6. *Stephen*, who suffered martyrdom.

7. *Philippus*, one of the seven deacons at Jerusalem, and afterwards bishop of Tralles, in Asia Minor.

8. *Prochorus*, one of the seven deacons at Jerusalem, and afterwards bishop of Nicomedia, in Bithynia.

9. *Nicanor*, also deacon at Jerusalem, who suffered martyrdom with Stephen.

10. *Timon*, also deacon at Jerusalem, afterwards bishop at Bostra or Beröa; died on the stake.

11. *Parmenas*, also deacon at Jerusalem, afterwards bishop at Sali.

12. *Nicholaus*, also deacon, afterwards bishop of Samaria, and apostate.

13. *Barnabas*, companion of Paul, afterwards bishop of Milan.

14. *Mark* the evangelist, with Peter at Rome, founder of the Alexandrian congregation, suffered martyrdom in the eighth year of Nero.

15. *Silas*, companion of Paul and bishop of Corinth.

16. *Luke*, the evangelist and painter, companion of Paul, died at Bithynia or in Greece.

17. *Silvanus*, companion of Paul, bishop of Thessalonica.

18. *Crescens*, helper of Paul, preached in Galatia and founded the church at Vienne.

19. *Epaenetus*, a Christian at Achaia, afterwards bishop of Carthage.

20. *Andronicus*, afterwards bishop of Pannonia, or Spain.

21. *Amphias*, bishop of Odysseus.

22. *Urban*, bishop of Macedonia.

23. *Stachys*, bishop of Byzantium.

24. *Apelles*, bishop of Heraclea.

25. *Phygellus*, bishop of Ephesus, follower of Simon Magus.

26. *Hermogenes*, co-prisoner with Paul, bishop of Megara, follower of Simon Magus.

27. *Demas*, companion of Paul, apostate and idolatrous priest.

28. *Apelles*, bishop of Smyrna.

29. *Aristobulus*, preached the gospel in Britain.

30. *Narcissus*, bishop of Athens or Patra.

31. *Herodion*, bishop of Tarsus or Patra.

32. *Agabus*, a prophet.

33. *Rufus*, bishop of Thebes.

34. *Asyncritus*, bishop of Urbania (Spain).

35. *Phlegon*, bishop of Marathon.

36. *Hermes*, bishop of Dalmatia.

37. *Patroban*, bishop of Puteoli and Naples.

38. *Hermas*, bishop of Philippople.
  39. *Linos*, successor of Peter in the Roman see.
  40. *Cajus*, bishop of Ephesus or Pergamus.
  41. *Philologus*, bishop of Sinope.
  42. *Olympas*, and
  43. *Rhodion*, beheaded at Rome with Peter.
  44. *Lucius*, bishop of Laodicea and Cenchrea.
  45. *Jason*, bishop of Tarsus.
  46. *Sosipater*, bishop of Iconium.
  47. *Tertius*, his successor.
  48. *Erastus*, first at Jerusalem, afterwards bishop of Panias.
  49. *Quartus*, bishop of Berytus.
  50. *Apollo*, first at Corinth, afterwards bishop of Caesarea.
  51. *Kephas*, opposes Paul at Antioch, afterwards bishop at Conia.
  52. *Sosthenes*, officer of the synagogue at Corinth, afterwards bishop of Colophon.
  53. *Tychicus*, bishop of Chalcedon.
  54. *Epaphroditus*, bishop of Andriaca.
  55. *Cæsar*, bishop of Dirrhachium.
  56. *Marinus*, bishop of Apollonias.
  57. *Jesus*, surnamed Justus, or Joses Barsabas, bishop of Eleuthropolis.
  58. *Artemas*, bishop of Lystra.
  59. *Clement*, co-laborer with Paul, bishop of Sardica.
  60. *Onesiphorus*, bishop of Coronea.
  61. *Tychicus*, co-laborer with Paul.
  62. *Carpus*, church officer at Bereta or Berytus, in Thrace.
  63. *Evodius*, bishop of Antioch.
  64. *Aristarchus*, bishop of Apamea, in Syria.
  65. *Mark*, surnamed John, bishop of Byblus.
  66. *Zenas*, bishop of Lydda or Diospolis.
  67. *Philemon*, to whom Paul addressed his epistle, bishop of Gaza.
  68. *Aristarchus*, companion of Paul.
  69. *Pudens*, beheaded at Rome under Nero.
  70. *Trophimus*, bishop of Arelate, beheaded at Rome under Nero.
- Comp. Asseman., *Biblioth. Orient.*, iii. 1, 319 sq.; Fabricius, *Lux. Evang.*, p. 115 sq.
- <sup>85</sup> Comp. Origen, *Tract. 8 in Matth.*, 19, 19, quoted from the *Evangelium secundum Hebraeos*.
- <sup>86</sup> Comp. Euseb., *Hist. Eccl.*, 1, 13; Grabe, *Spicileg.*, p. 3 sq., 313 sq.; Fabricius, *Codex Apocr. N. T.*, 1, 317 sq 688; iii. 513 sq. *Cedrenus* tells us that the seal of the letter contained seven Hebrew letters, which mean in the Greek, θεοῦ θεαθὲν θάρυμα θεῶν. *Lambecius* found in the Vindobonens MS. the following seven signs: X. Ψ. X. E. T. P. A. According to *Cedrenus*, Christ is said to have

written this letter *ἰδίαις χερσὶ*, and thus the assertion that Christ did leave nothing in writing would be refuted. From John viii. 6 we know that he wrote, and according to a Greek MS. quoted by Wagenseil in his commentary on *Sota*, p. 33, he wrote : τῷ δακτύλῳ ἔγραφεν ἐκάστον αὐτῶν τὰς ἀμαρτίας. Cp. Fabricius, *Cod. Apocr. N. T.* I. p. 315. On the writings of Christ, comp. Goetzius, *Dissert. de scriptis Christi*, Witeberg., 1687.

<sup>87</sup> Comp. *Historia Joseph.*, c. 1.

<sup>88</sup> Ibid. c. 30-32.

<sup>89</sup> This saying occurs in Cod. D or Bezae (in the University Library, Cambridge), and in Cod. Graec. β Rob. Stephani, after Luke vi. 4. Whether or not these words were originally in Luke's Gospel we cannot decide, but that they convey an evangelical meaning is certain. (Comp. Loiseil., *Opusc.*, p. 20; Paulus Colomesius, *Observation Sacr.*, p. 143). Plumptre in Ellicott's *Com. for English Readers*, I., p. xxxiii, regards the narrative as authentic, and remarks that "it brings out with a marvelous force the distinction between the conscious transgression of a law, recognized as still binding, and the assertion of a higher law as superseding the lower."

<sup>90</sup> This saying is also found in Cod. D, and in some codd. after Matt. xx. 28 (comp. Griesbach, *N. T. ad loc.*; Tischendorf, *N. T. ad loc.*). That this addition was well known may be seen from the fact that Juvenecus, in his *Hist. Evang.*, 3, 613 sq., has given it in the following verses :

"At vos ex minimis opibus transscendere vultis,  
Et sic e summis lapsi comprehenditis imos.  
Si vos quisque vocat coenae convivia ponens  
Cornibus in summis devitet ponere membra  
Quisque sapit, veniet forsā si nobilis alter,  
Turpiter eximio cogetur cedere cornu  
Quem tumor inflati cordis per summa locarat.  
Sic contentus erit mediocria prendere coena  
Inferiora dehinc si mox conviva subibit,  
Ad potiora pudens transibit strata tororum."

<sup>91</sup> This is found by Clem. Rom. (*Epist. II. ad Corinth.* 8; comp. Iren., *Adv. Haeres.*, ii. 64).

<sup>92</sup> It is difficult to say whether this citation, which is found by Origen (*Commentt. in Matth.*, tom. xiii. [tom. iii. 563, ed. De la Rue]), can claim any originality or not. (Comp. Matt. xxv. 35; 1 Cor. ix. 20-22).

<sup>93</sup> This saying, which is found in Clem. Alex. (*Strom.* i. 1, 416 [ed. Pott., ii. 488]; Orig., *De Orat.*, ii. 43; *Opp.* 1, 197, 219), seems not to be taken from an apocryphal gospel (comp. Grabe, *Spicileg.*, 1, 14), or from an interpolated codex (Fabricius, *Cod. Apocr. N. T.*, i. 329), but has been freely cited from Matt. vi. 33. Ambrose also quotes the sentence (*Ep.*, xxxvi. 3): "Denique scriptum est :

Petite magna, et parva adjiciuntur vobis. Petite coelestia et terrena adjiciuntur."

<sup>94</sup> This saying of Christ (which is found in Clement, *Homil.* ii. 51; iii. 50; xviii. 20; Epiphan., *Haeres.*, xlv. 2; Orig., *Ad Joh.*, tom. xix. 8, 20, p. 268; Jerome, *Epist.*, 119 [ed. Vallars., 1, 815] Socrates, *Hist. Eccl.*, iii. 16) is first cited without any authority (in the *Apost. Constit.*, ii. 36), then as a passage of Scripture by Clem. Alex. (*Strom.*, 1, 1, 425), and also as an apostolic, but more especially Pauline, commandment (comp. Dionys. Alex. ap. Euseb., *Hist. Eccl.*, vii. 7; Cyrill. Alex., *Ad Jes.*, ii. 56). Delitzsch regards this maxim as genuine, and gives it the meaning: Esteem sacred coin higher than common coin, and highest of all the one precious pearl (*Ein Tag in Capernaum*, p. 136).

<sup>95</sup> Quoted by Barnabas (*Epist. Catholica*, 4) as words of Christ. Modern editions read ὡς πρέπει υἱοῖς θεοῦ, "as becometh the sons of God," for the older, "as saith the Son of God."

<sup>96</sup> Ibid. 7.

<sup>97</sup> In Clem. Alex. (*Strom.* [ed. Pott.], vi. 762) Peter quotes these words as those of the Lord, and Eusebius (*Hist. Eccl.*, v. 18) mentions this command of Christ, ἐπὶ δώδεκα ἔτεσι μὴ χωρισθῆναι τῆς Ἱερουσαλήμ.

<sup>98</sup> Clem. Rom. (*Epist. ad Corinth.*, ii. 4).

<sup>99</sup> Ibid. 5.

<sup>100</sup> Ibid. 8.

<sup>101</sup> This saying, which is found in Justin Martyr (*Dial. c. Tryph.* [ed. Maran], p. 143), is ascribed by Clem. Alex. (*Quis Dives Salvetur*, § 40) to God; by Johannes Climacus (in *Scala Paradisi*, vii. p. 159, and in the *Vita B. Antonii*, c. 15, in *Vitæ Patrum*, p. 41) to the prophet Ezekiel (cp. Ezek. vii. 3, 8; xviii. 30; xxiv. 14; xxxiii. 29, with Fabricius, *Codex Apocr.*, I. 333). A comparison of the passages in Ezekiel will, however, prove that these parallels are insufficient, and some apocryphal gospel is probably the authority for this saying.

<sup>102</sup> This narrative of the millennium Irenaeus (*Adv. Haeres.*, v. 33) describes as delivered by John to Papias. Since, however, this tradition belongs to Papias, whom Eusebius (*Hist. Eccl.*, iii. 39) describes as an ἀνδρα σμικρὸν τὸν νοῦν (i.e., weak-minded), we must deny from the very beginning the authority of Christ as having uttered these words. The description of the millennium reminds us of the Rabbinic representations of the same, especially as we find it in the *Talkut Shimonî* (fol. 7, col. 1, No. 20), of which a German translation is given by Eisenmenger (*Entdecktes Judenthum*, ii. 309 sq.). An examination of the Koran (sur. 18, 32, 37, 49; 38, 53; 56, 38, etc.) shows how apocryphal and Mohammedan notions agree with each other.

<sup>103</sup> Found in Pseudo-Linus (*De Passione Petri*; comp. Fabricius, *Cod. Apocr. N. T.*, I. 335, 775).

<sup>104</sup> Found by Clem. Rom. (*Epist. ad Corinth.*, 12), and is, according to Clem. Alex. (*Strom.*, iii. 553, ed. Pott), taken from the Gospel of the Egyptians.

<sup>105</sup> From the same gospel, Clem. (*ibid.*, p. 532).

<sup>106</sup> *Ibid.*, p. 540.

<sup>107</sup> Clem. Alex., *Strom.*, I. 453, from the Hebrew Gospel.

<sup>108</sup> *Evang. Ebion. ap. Epiph. Haeres.*, xxx. 16.

<sup>109</sup> Clem. Alex., *Strom.*, v. 684.

<sup>110</sup> This very singular saying is quoted by Origen in *Joann.*, tom. ii. (ed. De la Rue, iv. 64); Jerome, *Comment. in Jes.*, 11, 2, lib. ii.; in *Micham*, vii. 6. That the Holy Ghost should be presented here as a *genus femininum* must not be looked for in the Gnostic idea of the Holy Ghost as female principle (comp. Fabricius, *Codex Apocr.*, i. 362 sq.), but finds its explanation in the words of Jerome (comment. in *Jes.*, 40, 11), "Nemo autem in hac parte scandalizari debet, quod dicatur apud Hebraeos spiritus genere feminino, cum nostra lingua appellatur genere masculino, et Graeco sermone genere neutro; in divinitate enim nullus est sexus."

<sup>111</sup> From the Hebrew Gospel by Jerome (*Comment. ad Ephes.*, v. 4).

<sup>112</sup> Origen (*Comm. in Jer.*, iii. p. 778); Didymus of Alexandria (in *Ps.* 88, 8).

<sup>113</sup> Ignatius (*Ad Smyrn.*, c. 3); from the Nazar. Gospel, quoted by Jerome (*De Viris Illustr.*, 16).

<sup>114</sup> Comp. Levinus Warnerus in *Notis ad Centuriam Proverbiorum Persicorum*, proverb. 61, p. 30 sq. Lugd. Bat. 1644.

<sup>115</sup> Koran, *sura* v. 121-124. The concluding denunciation reminds of the words which St. Paul subjoins to his account of the institution of the Lord's Supper.

<sup>116</sup> The fragments containing the events preceding immediately the accusation of Jesus form the beginning of the Gospel of Nicodemus (in the *Cod. Paris D*, in Thilo, *Cod. Apocr. N. T.*, I, p. 500, and from the words "and they led Jesus from Caiaphas to Pilate," in the *Cod. Venetus* in Thilo, l. c., p. cxxix), and are given since they are the necessary preparation to the passion of Jesus. The sensation which the words and works of Jesus made everywhere led the chief priests and Pharisees to consider the means and ways for putting a stop to this (John xi. 47 sq.). The record of this meeting is still preserved (cp. Fabricius, *Cod. Apocr. N. T.* iii. p. 487 sq.). It was found in the city of Aquila, in a marble chest under a rock. The names of those who constituted the council, together with the opinions expressed by every one, in the following manner:

1. *Simon Lepros*: With what right is a rebellious man condemned?



2. *Rabam* : I know not why laws are made, when they are not kept

3. *Achias* : It is necessary to have a full report and the cause of accusation before one is condemned.

4. *Subath* : No one should be condemned without cause, according to divine and human law. What has this man done?

5. *Rosnophin* : Why are laws given, when they are not kept?

6. *Phutiphares* : An impostor, who may cause an uproar among the common people, is of no good to the country.

7. *Ryphar* : The laws only punish the guilty : if he is a transgressor, let him confess it first ; without this do not condemn him.

8. *Joseph of Arimathea* : O how mean and ridiculous it is that there should not be found in a city one who protects innocent people.

9. *Joram* : Why do we allow this righteous man to die for his righteousness?

10. *Ehiberis* : Though he be just, he shall die, because the common people become rebellious by his words.

11. *Nicodemus* : Does our law judge a man before he has been heard, and before it knows what he does?

12. *Diarab-as* : Because he is accused before a council, he is worthy of death.

13. *Sercas* : A rebellious man is dangerous for the country ; he must therefore be removed from the people.

14. *Rabini* : Whether just or unjust, because he is against the ancient laws, we can neither suffer nor tolerate him.

15. *Josaphat* : Put him in chains and imprison him for life.

16. *Ptolomy* : If he be neither just nor unjust, why do we tarry so long with our sentence of death or banishment from the country?

17. *Jeras* : It is better and more expedient to banish him from the country, or to send him to the emperor.

18. *Mesa* : If he be just, we will follow him ; but if he be unjust, we will thrust him from us.

19. *Samech* : Let us make peace, that he may obey us ; but if he refuses, we will punish him.

20. *Caiaphas* : None of you knows what he is talking about : it is expedient for us that one man should die, and that the whole nation perish not.

And from that day forth they took counsel together for to put him to death, and were helped by the offer of Judas Iscariot. On Judas' end, comp. Götze, *De sus-pendio Judae*, Jenae, 1661 ; Roeser, *De morte Judae*, Vit. 1668, iii. 4.

<sup>117</sup> *Evang. Nicod.*, cap. 1. It is very interesting what Jacobus à Voragine, in *Legenda Aurea*, cap. 53 (ed.

Graesse, 1846, p. 231 sq.), says concerning Pilate : He is said to have been the son of Tyrus, king of Mayence, born of Pyle, the daughter of a miller, Atus, whence his name Pylatus. When a boy he killed his half-brother, and in order to get rid of him Tyrus sent him to Rome as a hostage. There he becomes guilty of murder ; but being sent to Pontus, rises into notice as subduing the barbarous tribes there, and receives in consequence the new name of Pontius. Herod, who makes his acquaintance, makes him governor of Judæa. By means of presents which he sent to Tiberius, he becomes independent of Herod, and thus their enmity commenced, which lasted till the time when Pilate sent Jesus to Herod.

<sup>118</sup> *Evang. Nicod.*, cap. 2.

<sup>119</sup> According to the Talmud, a certain soldier by the name of Panthera is said to have been the illegitimate father of Jesus. This tradition was current before the composition of the Talmud, for as early as the second century Celsus, against whom Origen wrote his treatise, introduces a Jew who, in speaking of the mother of Jesus, says that "when she was pregnant she was turned out of doors by the carpenter, to whom she had been betrothed, as guilty of adultery, and that she bore a child to a certain soldier named Panthera." The *Toledoth Jeschu* (which I have described in McClintock and Strong's Cyclop., s. v.) contains everything that Jewish blasphemy possibly could invent.

<sup>120</sup> *Evang. Nicod.*, cap. 3, 4.

<sup>121</sup> *Ibid.* cap. 5.

<sup>122</sup> *Ibid.* cap. 6-8.

<sup>123</sup> *Ibid.* cap. 9.

<sup>124</sup> *Ibid.* cap. 10.

<sup>125</sup> *Ibid.* cap. 11, in Cod. Paris D, and Venet.

<sup>126</sup> *Ibid.* cap. 11.

<sup>127</sup> *Ibid.* cap. 12.

<sup>128</sup> *Ibid.* cap. 13.

<sup>129</sup> *Ibid.* cap. 14.

<sup>130</sup> *Ibid.* cap. 14, 15.

<sup>131</sup> *Ibid.* cap. 15.

<sup>132</sup> *Ibid.* cap. 16.

<sup>133</sup> *Ibid.* cap. 16, 17.

<sup>134</sup> *Ibid.* cap. 17.

<sup>135</sup> *Ibid.* cap. 18.

<sup>136</sup> *Ibid.* cap. 19.

<sup>137</sup> *Ibid.* cap. 20.

<sup>138</sup> *Ibid.* cap. 21, 22.

<sup>139</sup> Isa xxvi. 19, according to the LXX.

<sup>140</sup> This passage, found in Hosea xiii. 14, and referred to Isaiah, is an apocryphal error.

<sup>141</sup> *Evang. Nicod.*, cap. 23.

<sup>142</sup> *Ibid.* cap. 24.

<sup>143</sup> *Ibid.* cap. 25, 26.

<sup>144</sup> Comp. Revel. xi. 3-13.

<sup>145</sup> *Evang. Nicod.*, cap. 27.

<sup>146</sup> *Ibid.* cap. 27, 28.

<sup>147</sup> The numbers do not agree in different codices, yet in spite of the differences the number 5500 is not reached. Aside from that number, we see that the apocryphal author has gained his end by his gospel, the acknowledgment of the divinity of Jesus by the Sanhedrim before Pilate.

<sup>148</sup> As an appendix to the Gospel of Nicodemus, this letter is found in some codd (comp. Thilo, *Cod. apocr.*, p. 796 sq.; Tischendorf, *Evangelia Apocrypha*, p. 392 sq.).

<sup>149</sup> This and the following letter are given by Thilo, *Cod. apocr.*, p. 801 sq., and by Tischendorf, *Evangel. Apocrypha*, p. 411 sq.















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